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Calvinist Contact

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U.S. ELECTIONS — almost frightening

President-elect Ronald Reagan and his wife, Nancy

by John Knight
U.S. Correspondent

The dramatic shift to the right in last week's U.S. elections will be analyzed by political observers around the world for several weeks, if not longer.

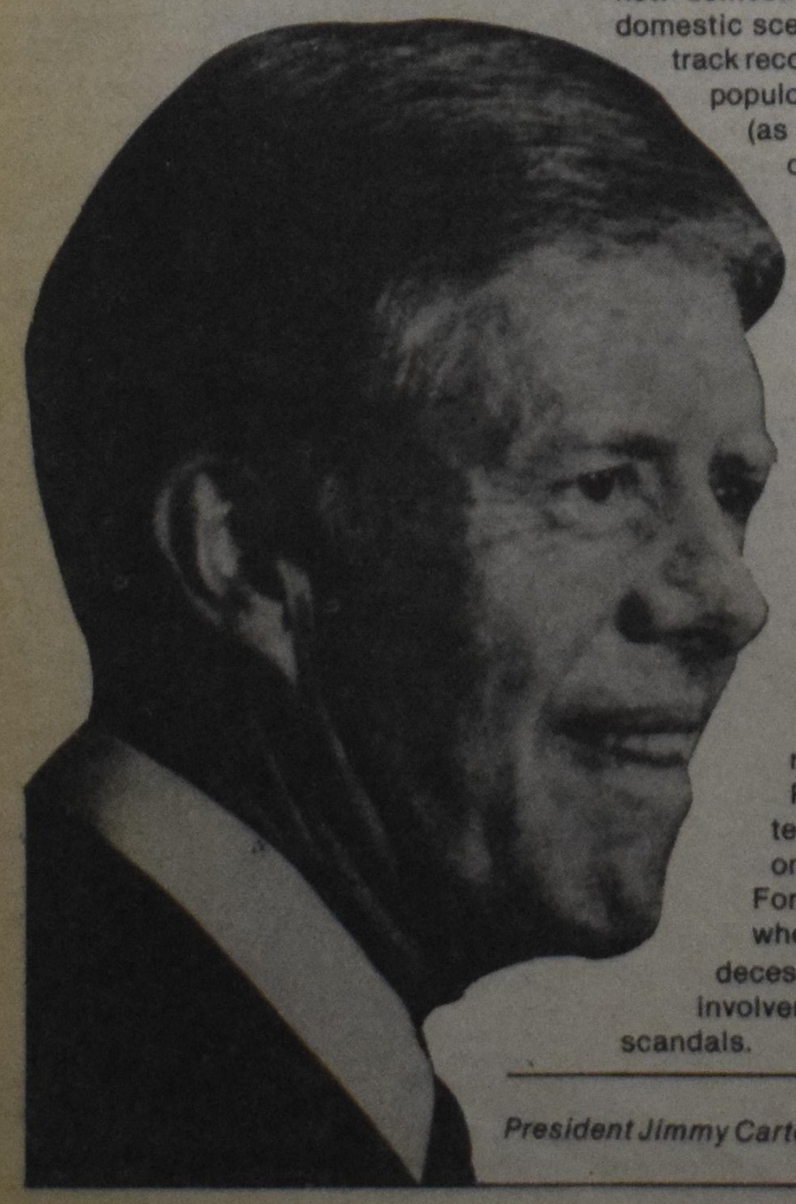
Not since the 1950's, the Eisenhower years, has there been such a pronounced shift away from 'liberal' politics toward a more 'conservative' approach.

Heads rolled in the U.S. Senate, where such prominent figures as Bayh, Church and McGovern had to make way for young upstarts, many of them arch-conservatives. The 1980 elections have signaled the end of an era.

President-elect Reagan can no longer be dismissed as a former B-movie actor with a passion for politics. As President of one of the world's super-powers he must be reckoned with as a 'shaper' of new international relationships and new domestic policies. As far as the domestic scene is concerned he has a track record as governor of the most populous state, California, which (as he often said during the campaign) would be ranked the sixth economic power in the world if it were an independent country.

Internationally, Reagan is an unknown quantity who will no doubt rely heavily on Henry Kissinger to handle the delicate diplomacy with allies, foes and uncommitted Third World countries.

During the final week of campaigning, comedian Bob Hope made reference at a Reagan rally that, when elected, Reagan would pardon Carter. An obvious reference to one of former president Ford's first acts as President when he pardoned his predecessor, Richard Nixon, for his involvement in the Watergate scandals.



President Jimmy Carter

It was a tongue-in-cheek remark that spoke to a lot of people who simply didn't like President Carter, or the way he ran the country. Carter, a Democrat, made it to the White House four years ago by clever campaigning, the support of an undivided Democratic party (which numerically is still by far the largest political party in the country) and a country still reeling from the escapades of a 'slightly dishonest' Republican President, Richard Nixon.

Using the phrase "I'll never lie to you,' the former Georgia governor promised a new honesty in government and seemed a natural champion of the man-in-the-street, minorities and union members.

President Carter will always be remembered as a well-meaning, basically good administrator, although somewhat naive in international diplomacy. The Iranian hostage crisis certainly hurt him and his country's prestige.

Indirectly, the bull-headedness of Khomeini who kept referring to the U.S. as "Satan" and the source of all evil, plus the captivity of 52 U.S. citizens by a foreign country, angered the American people almost to the point of revolt, a revolt that in a civilized democracy can best be expressed at the polls.

Voter turn-out was extremely high. Lines at the polls were long when the doors opened at 7 in the morning, and many stations had to stay open beyond 8 p.m. to handle the crowd still waiting to get in.

It was a vote *against* the incumbent President and his administration, a vote against a clumsy foreign policy, but especially a vote against high inflation, high unemployment and other pocket-book issues. In many ways it was a rather 'selfish' vote, fired by frustration because voters felt that their country was not the place it used to be.

Para-political organizations like Moral Majority, an extremely right wing blend of 'Christian' values and nationalism, played an important role in bringing Reagan and other conservatives to power. In some states vigilante groups even conducted smear campaigns against long-proven but 'liberal' senators, governors, congressmen and other legislators. The resulting upsets may well mean that newly elected representatives will be indebted to those who put them in power.

The swing to the right has been going on since the mid-sixties, when Goldwater challenged President Johnson. It didn't result in the defeat of Johnson, but it did start a movement that eventually brought Nixon to power. Only the abuse of that power helped elect Carter four years ago, but history may show that this was only an insignificant detour on the road to an even more stunning 'conservative' victory in 1980.

I am using the terms 'conservative' and 'liberal' rather than Republican and Democrat, because the 1980 election did away with the more traditional party distinctions. The U.S. south, for instance, traditionally Democratic territory voted heavily for Republicans, Goldwater, Nixon and Reagan, each time in greater numbers. Northern centres with heavy blue collar populations and Democratic as-long-as-we-can-remember have now swung dramatically to the right, following a new champion of their cause.

Old-fashioned liberalism is dead, a new 'order' has been established. And that is the frightening morning-after analysis of the 1980 election. In a country where most people are politically naive, it is possible that a Carter and a Reagan be voted into power depending on the mood of the moment, and the clever manipulation of the masses by professional campaign managers.

It is not the installation of a 'conservative' administration in Washington that is frightening, but the extent of support that a new face, or a new dream, or a clever ad-campaign can generate. History has proved repeatedly that far-right, ultra-conservative, might-rather-than-right can have devastating effects. Think of fascism in Italy and Spain, and national-socialism in Nazi Germany.

Domestically the Reagan victory will be good for business. There will be greater protection of American interests, the dollar may rally and become more stable, but this kind of protection will also hurt other countries, especially those who trade much with the U.S. It is generally accepted that minorities will not be as well off. (Very few blacks, for instance, voted for Reagan).

Internationally the U.S. will demand greater respect and will probably use the "big stick" approach in sensitive diplomacy. It is likely that Henry Kissinger, a skilled negotiator, will shape foreign policy.

In the U.S. a rare system of 'checks and balances' that is found in few other countries has existed for over two hundred years. The three branches of government, the Executive (the President and his personally selected Cabinet and staff), Congress (the elected representatives of the people in the Senate and House of Representatives) and Judicial (especially the Supreme Court) keep an eye on each other. These 'checks and balances' made it possible for instance to force President Nixon to resign six years ago.

The new power structure gives the Reagan administration control of the Executive and the Senate, while the 'mood of the country' as expressed by the people in the elections will force the House to look 'conservatively' at the issues before it.

That leaves the Court, many of whose members were appointed during the administration of President Nixon for a life-term. There is some speculation that Carter may, before he leaves office in January, appoint a judge to the Supreme Court to replace an ailing member, and by so doing affect the make-up of that body for years to come.

The traditional changing of the guard will take place on January 20, and will show the world that in a democracy the transition to a new administration will be an orderly one. Only time will tell what real changes will take place and what shape the U.S., and perhaps the Western alliance will be in when the next election take place in 1984.

Viewpoint

Racism is alive and well and breeding in Canada

Keith Knight

Canada pretends to be a nation devoid of racism but the Canadian Council of Churches is doing what it can to make this nation aware of the problem.

Canadians know that racism lives and breeds in South Africa and has also sparked repeated confrontations in the United States. Even concerned Christians find it difficult to believe that Archie Bunker bigotry exists north of the forty-ninth parallel.

The Canadian Council of Churches has undertaken a year-long study of the problem and has come up with its report simply entitled: "Racism in Canada." The report identifies the native people as the prime, although not the only, target of racism in this country.

Most of us have preconceived notions about Indians. They portray a strong image as drunk, disorderly, destructive, and lazy. Depending on which area of the country you live, these notions may also apply to other minority groups.

Toronto has fallen victim to a number of racial attacks within recent years. Most of them, in the form of violent beatings, were directed at immigrants from Pakistan and India.

Aside from concentrated settlements in southern Ontario, most native people live in northern Canada and especially in western Canada.

At the National Consultation on Racism held in Winnipeg last April, Robert Vachon spoke about the racist streak in the churches' own approach to racism.

He mentioned how the cultural blinders of the churches make them "generally unable to look at other peoples and cultures except as a problem to be solved or an emptiness to be filled."

"Thus," he said, "the churches refer to the 'needy,' the 'poor,' the 'underdeveloped,' 'minorities,' and 'the oppressed.' These people are always viewed as something: without education, unemployed, illiterate, backward and without power."

Mr. Vachon, who is the director of a multicultural centre in Montreal, articulated the churches' temptation to racism as follows: "We end up defining them and their condition exclusively by what we believe they lack rather than by what they truly are, thus denying them their original and unique identity."

For us that means that we might be trying to squeeze an Indian or Pakistani or Vietnamese into our Dutch, Calvinistic mould, without being sensitive to their own culture and their own needs.

Stan McKay, a United Church minister in Manitoba, has spoken out bitterly against the forms of paternalistic racism which continue to exist, albeit subtly, within the churches today. He criticizes the "liberal guilt" which he feels motivates much of the churches' response to the native people. "Natives are thought of as underprivileged children, not as the victims of racism."

By some world standards, Canada is relatively free of racism. But by our own admission problems do exist within our towns and cities. As our Reformed witness begins to penetrate the world around us, we will soon be faced with many of these questions within our own congregations.

Through evangelism and by interracial marriages, the Reformed church is growing in numbers. Racism and bigotry will undoubtedly creep into our local churches, if it hasn't done so already. That may develop sooner than we would like to think as increasing numbers of Vietnamese, Chinese and Cambodians become actively involved in our churches. In our efforts to make our "nonDutch" members feel at home in our church, we will nevertheless impose our own Dutch, Calvinistic values upon them. Lifestyles are undoubtedly different but so are national characteristics. The Indian and Vietnamese people whom we may invite into our homes for a Sunday afternoon tea, come from a totally different background and we should be sensitive to that.

The report by the Canadian Council of Churches deals almost exclusively with the native people, the Indians. The report refers to the ill treatment of the native people as the "original sin" of Canada. The report elaborates how the exploitation of the Indians since the time of the first explorers has become embedded in the structures of this society.

Racism exists in Canada. It comes as no surprise, really. Granted, it is not apartheid but it is still something with which we have to deal responsibly and lovingly.

Our Faith, Other Faiths

Creationism becomes a second option in public schools

by Johan D. Tangelder

Julius B. Poppinga, a New Jersey attorney who is president of the evangelical Christian Legal Society, believes that parochiaid, tax credits and alternative school systems are not the answer for the Christian. He says that government and educators must recognize the pluralism that exists in the public schools and adapt their methods accordingly. He suggests that creationism should be taught along with evolution in science classes, and both should be equally regarded as theories.

There is a growing demand, both in the U.S. and Canada, for the creation theory to be considered in the public school science classes. Many evangelicals endorse the "two-model" approach in public school teaching of both evolution and creation. The Institution of Creation Research (ICR) is giving extensive help to all who desire equal time in the schools. In supporting this effort, the ICR says that it is responding to the frustration of parents whose children are being "literally programmed" by the exclusive teaching of evolution.

Former head of the Alberta Teacher's Association, Ivan Stonehocker, a member of the Evangelical Free Church, is leading efforts to mandate the teaching of creationism in Alberta's classrooms. "All we ask is a balance, not a bias, in scientific teaching," Stonehocker says.

The Fellowship Executive Council of Evangelical Baptist Churches in Canada endorsed a plan of its research and service committee to enlist their members in Ontario to write 10,000 letters to the Ontario Minister of Education to request equal time for the teaching of scientific creationism. This letter writing campaign brought a deluge of mail to Queen's Park.

The director of the ICR, Henry Morris, who has a Ph.D. from the University of Minnesota, says that evolution is just as much a religion — but for humanists and atheists — as creationism is for Christians. Both origin models are theories. I agree. Yet the issue of creationism versus evolution appears limited only to the science classes. Students are encouraged to evaluate both models. Dr. Bill Quick, a University of Regina biologist, says that it's time our educators saw creation and evolution as testable models and treated them as such. The students can examine the evidences presented to them and determine which model is more accurate.

The cause espoused by Christian parents in mandating equal time is laudable. But is it realistic? Can the discussion of evolution versus creation be limited just to natural science? No! Evolution is no longer seen as merely a working hypothesis. It has been elevated to the rank of a world and life view — a religion. It is now the key unlocking the secrets of the origin and existence of all things.

Many secular scientists are so convinced of the evolution model that they consider it no longer a matter of debate. Dr Carl Sagan, chief writer and host-narrator of the new television series Cosmos, states to creationists that evolution is not theory but fact.

Evolutionism is a religious commitment — just as humanism, atheism or Islam are Evolutionists have returned to primitive natural religions which deified the powers of nature and worshipped them. Julian Huxley, in his article Godless Religion, says that man must face the world without God. Man has now become responsible for his own evolution on this planet.

We are exhorted to face our newly found freedom from the supernatural; and with courage tempered with wisdom, and hope tempered with knowledge, we must work for our future. Our increased knowledge should define, says Huxley, "man's sense of right and wrong more clearly so as to provide better moral support, and to focus the feeling of sacredness on fitter subjects. Instead of worshipping supernatural rulers, it will sanctify the higher manifestations of human nature, in art and love in intellectual comprehension and aspiring adoration, and will emphasize the fuller realization of life's possibilities as a sacred trust." This is Huxley's confession of faith — his world and life view — and not just the presentation of a theory.

Evolution is not a theory that only relates to the origins of the world. It is used as a basis to evaluate what is observed and as a foundational principle for the sciences. The question of origins influences our view of man and his world; the way he lives, works, suffers, hopes and dies in it. So as a man believes he interprets and works.

George Wald, a chemistry professor from Harvard University, expressed with great force the modern idea that all things, including man, are merely the product of chance. His view is that man is no more than matter. "Four hundred years ago there was a collection of molecules named Shakespeare which produced Hamlet." Wald's comment demonstrates the impossibility of neutrality. There are no naked facts. To be for or against evolution has become not a matter of accepting or rejecting observed data. It is a faith decision.

In education we must be aware that it is impossible to teach apart from an interpretive framework. When we are conscious of the primacy of Scriptures — not limiting the Christian faith to individualistic salvation — but seeing it also as a world and life view, the debate of creationism versus evolution will lead to religious choices. Not only the natural sciences should be taught within the Scriptural framework — but every subject. In a pluralistic society, parents should have the right to choose the religious educational direction for their children.

Calvinist Contact

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Multiculturalism is working, says federal minister

Dear Sir:
In the August 15, 1980 issue of *Calvinist Contact*, you made statements concerning the multiculturalism policy to which I would like to respond.

You begin your article by stating that "Canada's multiculturalism program is not working;" that the program is creating fragmentation and regionalization; you accuse the multiculturalism policy of breeding individualism, resulting in a self-centred populace bent on preserving their ethnicity at the expense of the future of Canada. I believe you to be a sincere, concerned Canadian, however I hope you will re-examine the policy. Surely, it is not having the disastrous effects you envisage.

The decision of the National Government to adopt this Policy was made only after several years of serious study by the Royal Commission on Bilingualism and Biculturalism into the relationships existing between the various ethnocultural groups that comprise Canadian society. It was in response to the recommendations of this Royal Commission that the Government decided to implement the multiculturalism policy within a bilingual framework. When the national government took this policy direction, it was responding to the real and perceived needs that had been articulated by numerous organizations and individuals, knowledgeable about the history and development of Canada and the role of the various communities within the country.

I am fully aware that this cultural policy does not find favour with everyone. However the Government is convinced that we must not ignore the demands for recognition and participation that cultural pluralism implies. Multiculturalism is a rational and positive response to these demands and it is a way for all groups and communities across Canada to co-exist and mutually support one another.

I wish to emphasize that one of the principal thrusts of the multiculturalism policy is cultural sharing.

What is meant here is to encourage Canadians to learn about and experience something of the contributions and the way of looking at things of other Canadians. We want the various cultures to be exposed to public view and to be seen as bonafide Canadians in nature and not something strange and sinister and thereby the cause for suspicion and social conflict. I do not believe that the positive encouragement of interaction among groups can be left to chance. The nation has a responsibility to monitor development and assist all citizens to gain acceptance and full participation in society. Cultural sharing does not mean the abandonment of one's personality or character. I think that the words of the Canadian painter, William Kurelek, are particularly pertinent on this point. "I pride myself on being a world citizen. This means that men should not be ashamed of, or disloyal to, their nationality. It also means that men must respect people of other origins and, when possible, share their heritage, taste each others foods, enjoy each others music, learn each others literature and background. Strange to say, this made me happier with my own background. For as long as I tried to be loyal only to the Ukranian cause, I was bound to be disillusioned...."

It is further hoped that the efforts of the national government will help Canadians to overcome the "tribal antagonisms" which have so often blighted relationships between the various peoples of this earth.

I would like to deal now with your specific concerns. First, you stated that "multiculturalism is not working." Many nations of the world disagree with you. They have examined our Policy and they feel that it is working admirably. We receive requests for information by foreign embassies and are frequently visited by foreign politicians wishing to see the policy in action.

Your second concern, that multiculturalism creates "fragmentation and regionalization," is shared by all. However, this feeling of fragmentation is as old as the country itself and is due in part to the very geography of the nation. The natural North-South flow of goods, the barriers of distance, and even the Rocky Mountains, all have conspired to make Canada a difficult country to unify. It is too simplistic to blame multiculturalism for this difficult situation.

I also cannot accept your thesis that multiculturalism has bred a "self-centred populace." Canadians have always been amongst the most generous people in offering a haven to those in distress. As examples I might mention the welcome given to The United Empire Loyalists; the post World War II refugees, the Ugandan Asians and the Indochinese "boat people." A more recent example of our generosity or lack of self-centredness, is our response to the Muscular Dystrophy drive and the Terry Fox Cancer drive.

I will conclude my remarks by saying that I believe our strength rests in our diverse peoples and through our Multiculturalism Policy, unity will be strengthened through diversity.

Jim Fleming,
Minister of State for Multiculturalism,
Ottawa

Retirement

Dear Sir:
A friend of mine asked me to write about retirement.

To be retired is a wonderful experience for some, not for everyone. When I was over 65 and still together with my husband, I found life very fulfilling. We were without pressure and could spend more time together.

I really appreciated and enjoyed this time. When the children were small, they needed my attention. Now they were married, it was different. We travelled a lot and explored this beautiful country of ours.

There are so many possibilities to enjoy your retirement. When I was suddenly alone, it was a different story. Where was my fulfillment and purpose now? I felt lost and lonesome. I thought, my children don't need me anymore, they had a life of their own.

I heard from a lady who was suddenly alone and didn't know what to do. She was watching T.V. from morning till night. I thought: "Oh no, what a waste of time."

When we are healthy and can use our hands and eyes, we can do lots of things. If you like reading, the library has many books. We can knit mittens, hats and socks for our grandchildren or for bazaars, they will gladly receive your contribution. We can visit sick and lonely people. My children gave me good advice, to go to the nearest hospital and visit people who never get visitors.

Do you know that you can enjoy beautiful music every night from 9 till 12 (Starlight Serenade)?

The winter is coming and the evenings are long and lonesome, when you are alone. People who promised to visit you forget all about their promises. You don't want to go outside because of the slippery roads. To occupy my time and to use my brains, I took a correspondence course. The Board of Education gives for people over 65, all kinds of correspondence courses, without charge. I enjoyed these very much.

It is a blessing when we can use our time constructively. and when we can activate our brains. Let us pray for a clear mind till the end and our Father in heaven will take care of you and me.

Marie Guillaume,
Islington, ON

Sensitivity to Mennonite allegiance

Dear Sir:
It is good to see the attention given recently in your book review pages to works by and about Mennonites. In my own contacts during the last several years with the Mennonite community I have been impressed by how much we Dutch Calvinists have in common with them. Both of our communities have been shaped to a large degree by the immigrant experience, and we have each created institutionalized patterns which have aided us in resisting total absorbtion into North American society. We have also had similar problems in areas like evangelism, ecumenical cooperation, and cross-cultural fellowship.

A while ago I read a marvelous little book entitled *Black and Mennonite*, and it struck me that many of the experiences this black man reported concerning his life as a Mennonite would be similar to those that might appear in a book entitled *Black and Calvinist*.

The importance of Mennonite-Calvinist dialogue is heightened by the fact that our common history is marred by instances of cruel persecution of Mennonites by Calvinists. The time has come to acknowledge that we desperately need to learn from each other, out of our common allegiance to the Lord who calls each of our communities to new patterns of faithfulness. In fostering that kind of sensitivity you are performing an important ecumenical service. May these developments be the beginnings of a new and exciting dialogue!

Richard J. Mouw,
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Church Page

Pastoral Pondering

A nation of gamblers

The matter of gambling is something the church is confronted with as it is sweeping across our nation in the form of Lotto Canada, Wintario, and the Provincial. Though the concern for gambling, greed and love of money comes to expression in many other areas in our materialistically oriented society, the lotteries are a specific case in point. People defend the lottery form of gambling, arguing that it is just entertainment and proceeds do a lot of good. From 1974-76, Canadians spent $700 million on government run lotteries and have won $288 million in prizes.

Lotteries appeal because they are based on two aspects of man's sinful nature: chance and greed. Gambling nurtures greed. What else would motivate people to go tirelessly to the ticket counter. Listen to conversations in offices and factories across the land. Lotteries are on people's mind. God's children have no time to flirt with lady luck. They bow under the confession of Lord's Day 10: "I trust him so much that I should not doubt he will provide whatever I need for body and soul. . ." Not chance but providence.

The Christian church has always branded gambling as frivilous and sinful and contrary to the Protestant work ethic. The get rich quick appeal of the lottery is a sign of crumbling values in a society that has lost faith in the old fashioned work ethic. Gambling used to belong to the underworld but now the government has made it legal. It is part of the permissiveness in today's society in matters such as divorce and abortion. Gambling in every form is condemned by scripture. We would refer to only two passages: "Keep your life free from love of money, and be content with what you have for he has said, I will never fail you nor forsake you" (Heb. 13:5); and "For the love of money is the root of all evil; it is through this craving that some have wandered away from the faith and pierced their hearts with many pangs" (I Tim. 6:10). Christians should avoid lotteries because they go counter to the scriptures and nourish what is base in man — greed and love of money.

Finally, money is always a trust from the Lord to be used for his glory. We ought not to use what belongs to the Lord in an effort to get larger personal gain through the workings of chance. When there are other areas in our lives that nurture greed and love of money, then we are called as God's people to avoid them as well.

The Burlington (Ontario) Chr. Ref. Church

Church News

Christian Reformed

Called

—to Brampton (Immanuel), Rev. Henry Lunshof of Meadowvale, ON.

—to Charlottetown, P.E.I., Rev. Guy Corvers of Bowmanville (Maranatha), ON.

Declined

—to Toronto (Willowdale), ON, Rev. John Vriend of Grand Rapids (Church of the Servant), MI.

Rev. Schaafsma died

Rev. Arthur W. Schaafsma, retired minister living in Victoria, B.C., died on November 5. Rev. Schaafsma was instrumental in establishing the Christian Reformed Church at Smithville which grew out of the mother church in Wellandport. He was ordained in 1938 in The Netherlands and served Oldemarkt, Middenmeer, Rotterdam and Amsterdam before coming to Canada in 1951. He then served the churches at Bowmanville, Burlington, Ottawa (Calvin), Wellandport and Smithville before retiring in 1977. He then moved to Victoria, B.C. where he lived in retirement.

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Adult education

This Wednesday we begin our four-week, adult education program on "The Last Things." We trust that there will be a good turnout as we study this subject together. Adult education, said Dr. Joel Nederhood, is the need of the hour. The subject material is timely and it will be good to know what the biblical Reformed position is on the topics announced. The first session will deal with the return of Christ. We will be discussing in our sessions, subjects such as "The Intermediate State," "The Rapture," "The Thousand Year Reign," "The Signs of the Times," "The Resurrection of the Body," "The Final Judgment," and "The New Earth." The Bible study part will take about one and a half hours, and from 9:30 - 10:00 we have some fellowship as we drink a cup of coffee.

Chr. Ref. Church,
Burlington, ON

Great work YP's

Our young people organized the retreat for their league, which was held in Camp Galilee last weekend. It was my privilege to be there, along with my wife, and Mr. and Mrs. DePooter. It was simply a great weekend. And most of it was due to the superb way our young people organized it. There were almost 100 young people, but discipline was superb, participation was 100%. Our young people are easily criticized. But, when they do a fantastic job, that should be shared too. And they did.

Calvin Chr. Ref. Church,
Ottawa, ON

A youth pastor for Calgary

Both our congregation and the Maranatha congregation voted overwhelmingly in favour of calling a pastor whose primary task will be youth and related ministry. Information regarding procedure and other pertaining news will be provided as available. Any member knowing someone who might be well qualified for this type of work is encouraged to pass the information on to our clerk.

Emmanuel Chr. Ref. Church,
Calgary, AB

Witnessing as deeds of mercy

Last spring we were in contact with Miss Rachelle Hamlin, the co-ordinator of volunteer services for the home care program. The purpose of this program which is funded by the provincial government, is to keep the ill and elderly in their own home as long as possible, rather than an institution. It provides such services as nursing therapy, social work and home making. This work is done by trained people. Where do volunteers come in? Sometimes a patient or elderly person needs transportation to a hospital or an appointment. Sometimes they are lonely and would like a visit or phone call, or they need to be taken for an outing or just to go grocery shopping.

Kildonan Chr. Ref. Church,
Winnipeg, MB

Wayside ministry

The response to the Wayside Chapel ministry has been very encouraging this year. Some 350 visitors signed their names in the guest book. These visitors came from all parts of Canada and the world: from Michigan, Ohio, New York, Texas, California Holland, England, Ireland, and even Yugoslavia. Some $100.00 was received in donations.

Here are some of the comments written in the guest book:"Thank God for places like this." "God's house, I love it." "My prayers were answered." "Came to pray to Jesus." "Thank you for letting us in." Thank you for letting us listen to your message." "We always stop here." "A good place to come close to God." "God will never forsake you." "Just what we needed." "I am glad it's here." "Came to thank the Lord."

As churches, let us thank the Lord for the ministry we can be to people through this silent (?) witness on the old Highway #7.

Press Parade

From the Council for Evangelism,
Second Chr. Ref. Church,
Sarnia, ON

C.E.T. Chatham

We held the C.E.T. (Congregational Evangelism Training) course in our church during the winter months the past three years. In these three years, fifteen people were trained to present the gospel to those who are not familiar with it. For several reasons those who were trained in the past are now not available to share in the joy of the actual work anymore, except three. We have three trainers available. Each trainer may train two new witnesses. So actually we are looking at this time for six people who are willing to participate in the C.E.T. course this winter. We hope to do this on Thursday nights from 8-10 p.m. We started on October 30.

The three trainers are men. Each team should be mixed: either two men and one woman or two women and one man. So we need at least three girls. The other three may be either men or women. Come on, don't be scared. Make us happy with your willingness. And reap the first fruits for yourself. We need to buy your training material. So we need your response within a week or at least no later than next Sunday. Pray about it. Why not you?

First. Chr. Ref. Church,
Chatham, ON

What would you say?

We recently held a C.E.T. (Congregational Evangelism Training) session in the Meadowvale Chr. Ref. Church with the denominational minister of evangelism, Rev. W. Smedes, and a number of questions were discussed there. Should we go calling with one, two or three people? Where can we obtain literature for our Vietnamese friends? What information is available on the World Home Bible League follow-up program? What are the motives of people in hearing the gospel? What methods of approach should we use? What do you say when you approach people with the gospel, for the first time? How do we get more trainees for evangelism? How often should we visit people before we give up on them in case there is no response? Should we let people know in advance we are coming? What about special evangelism evenings in the church? What about alter calls? How do we get into apartment buildings? What about prayer partners? How do we set up worship services that reach all people? What about follow-up with DVBS (no child evangelism without parent evangelism)? What about goal setting? Many questions for sure, to which Rev. Smedes gave his own answers. How about checking these questions out for yourselves and seeing what answers you would give?

Rehoboth Chr. Ref. Church,
Toronto, ON

Limit the world of illusion

As pastors of the Edmonton and area churches we receive each other's bulletins. I like that, since it keeps us informed about happenings in the other churches. And occasionally, we like to share thoughts that we read on other bulletins with our own congregation. This past week the Second Church bulletin carried an item of interest from the Edson-Peers bulletin. I am sure they won't mind if I pass this on to you.

Television, Its View of the Christian and the faith.

The conflict between world views becomes clearest when television programs deal directly with Christianity. Reporters in news programs see the church in terms of traditional versus progressive — hardly a scriptural perspective. Television's entertainment portrayal of Christians and Christianity is downright libelous. Most Christians portrayed on television fall into three types. First, there is the gentle, likable, but naive and highly ineffectual preacher, like the Roman Catholic chaplain on M*A*S*H*. Then there is the view of the fast-talking, Bible thumping and money-grabbing evangelist. And third, the spaced-out cult member. An episode of the "Rockford Files" portrayed a young woman's rather ridiculous journey through the world of Rolfing, Primal Scream, and the local ashram, until she reached what the producers evidently thought was her logical destination: passing out tracts on a street corner. How common will this motive become in the wake of Jones Town and the Moonies?

"In the world of television, Christians are either dimwitted, dishonest or dangerous. If one is taking his cues from television, a Christian is not something he is likely wanting to be.

"Studies through the last years have shown that television has a very decisive influence on how one judges the world, and what kind of a world view one has. If a large dose of television watching (think of the children), gives viewers a distorted perspective on such aspects of the world as the violence and life styles in society, it will have similar effects on their thinking about how powerful God's providence is, how wrong sin is, how important a living relationship with Christ is, how important it is to be an active and sincere member of the church, and so on. That is something we should think about very hard before we let our children watch the fare offered on the T.V."

Rev. Mel Pool,
Trinity Chr. Ref. Church,
Edmonton, AB

Ontario man to represent Back to God Hour

Mr. Arend Kersten, a sales manager in southwestern Ontario for many years, recently was named Director of Canadian Operations for RACOM Associates, an organization which supports The Back to God Hour. In his new full-time position, Mr. Kersten will oversee many activities of The Back to God Hour in Canada and he will serve as a liaison between The Back to God Hour and its network of representatives in Reformed, Christian Reformed, and Presbyterian churches.

The Back to God Hour is the international broadcast ministry of the Christian Reformed denomination. Since 1969, it has been assisted in a variety of ways by a group of businessmen and professionals known as RACOM Associates, which Mr. Kersten now joins.

Mr. Kersten officially began his work on November 1, and his initial duties have included setting up The Back to God Hour's new Canadian office in Burlington, ON, attending broadcast orientation sessions at The Back to God Hour's headquarters near Chicago, IL, and meeting with RACOM personnel in Holland, MI.

Mr. Kersten's duties in the coming months will include organizing public programs for The Back to God Hour, distributing literature, making individual contacts, maintaining The Back to God Hour's extensive church representative network, and overseeing the Canadian portion of the Bonaire Plus fundraising project. (The Bonaire Plus program was started by RACOM in 1970 to form a continuous support base for the overseas broadcasting of The Back to God Hour.) Mr. Kersten will also help monitor Canadian radio and television broadcasts and occasionally contact stations.

Mr. Kersten, who attended Calvin College in Grand Rapids, MI, with a pre-seminary emphasis, has been heavily involved in church activities since the early 1970's. He was a delegate to the Synod of the Christian Reformed Church in 1977, representing Classis Huron, and he has served on several classical committees. He has led retreats for area young people, and he also has a current License to Exhort. In 1978 he became a charter member of the Kincardine Christian Reformed Church. He and his wife, Dianne, and the couple's three children, will move to the Burlington area in January.

According to Mr. Jerry Jonker, president of RACOM, "Arend will bring to The Back to God Hour a strong background in human relations and motivation. He will be able to move freely in a variety of circles, presenting the cause of gospel missions and showing people how they can share in the worldwide ministries now being carried out by The Back to God Hour."

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People without partners

by Dr. Harry A. Van Belle

Dr. Van Belle is the director of Bethesda Cascade Canada, a Christian counseling agency in British Columbia.

There is a small but growing group of people in our churches who, for one reason or another, are without a partner. Some of these people have lost their partner through death; others through desertion or divorce. Still others have chosen to remain single voluntarily.

It is not easy to be without a partner in our circles. We are by and large a community of couples. As a result, single people often feel that they do not fit in. They experience this in large social gatherings when the talk is mostly "couples talk." Single people cannot use phrases like "John and I think . . . ," "we feel that . . . ," "we don't like . . . ," or even "we don't agree with each other about . . ." They can only speak in terms of "I," they are always 'by themselves.' Hence, they tend to feel like the fifth wheel, or the odd (wo)man out in many social situations. When they visit their couple friends they often end up talking women talk with the wife if they are female, or men talk with the husband if they are male, whereas what they would actually like to do is talk with a member of the opposite sex, since that is what is missing in their lives.

Single people also often feel misunderstood in our churches. This is especially the experience of those single people who were never married and who have consciously and freely chosen to remain single. Apparently, we couples have a hard time understanding that remaining single is a respectable, meaningful choice for some people. This comes out in our condescending attitude towards them which in effect says: "Poor you, you are not married *yet*. You were left over."

Quite possibly we feel that way toward them because they threaten our lifestyle. We all secretly dream from time to time of doing what they are in fact doing. There are, after all, advantages as well as drawbacks to being single. While it can be a lonely existence it also allows you an extraordinary amount of personal freedom.

People who have lost their partner tend to get the same treatment from us couples. Widows in particular tell me that they are frequently subjected to furious matchmaking efforts on the part of couples. No doubt these efforts are well intentioned and are aimed at making the person in question 'happy.' But they do not always reckon with whether the widows themselves are ready for remarriage. Besides, matchmaking is a bit artificial, like your dad setting up a date for you when you are a teenager. As with the singles, therefore, people who have lost their partners also do not always feel understood by us couples in the church.

Then there are the parents without partners among us. These carry the added burden of having to raise children without the support of a marriage partner. It is tough enough to be mom or dad with today's children. But single parents have to be both mom and dad with their children. This problem has all sorts of dimensions for single parents. Fathers and mothers tend to fulfill different roles when it comes to children.

It is difficult to be a mom when you are a dad and vice versa. But single parents have to and this is hard, not only for them but for their children also. Furthermore, single parents cannot unburden themselves to their partner after a hard day at work or after a hard day with the kids. They have no partner. Finally, there is the time factor. Single parents often have to be both full-time parents and full-time breadwinners. This leaves very little time for themselves. Thus they threaten to burn out occasionally from sheer exhaustion.

We "coupled" people of God should be mindful of the special needs of our single brothers and sisters. And we should also be aware that our compassion for them, when rightly directed, can compensate for their lack and alleviate their unhappiness. Our first act of compassion could be to change our condescending attitude toward them. They do not need our pity. In fact, they may, because of their special situation, teach us a thing or two about marriage and family life. As is the case with any handicapped person, they often do a better job alone than we do together.

I, for one, have learned a lot from them about parenting. Second, in our socializing we might act more like persons and less like couples. Talking with singles, person to person might free our conversations from an exclusive preoccupation with teething or toilet training of the children, the mortgage, or the disagreements between ourselves and our spouse.

Finally, a lot can be done by us for single parents. 'Uncles' and 'aunts' (whether related or not) can become surrogate moms and dads for their children. This definitely helps the children, and takes only a little of our time. We can also relieve the burden single parents carry of having to be full-time, nonstop parents by babysitting, or otherwise taking care of their children. This allows them their time off to personally recuperate occasionally.

One last thing that single people can do for themselves is to ask for help. As couples we do not always know their special needs and we need to be reminded of them. Perhaps single people should also realize that they can help couples as well, for example, by pointing out to couples what they have together.

In short, we can help each other. If we truly show compassion for each other, we demonstrate indeed that we are the body of Christ, the body of the Man of Sorrows who had compassion on all of us. In that body the special needs of the members are of concern for the entire body. And the whole of the body fares well when the needs of the individual members are met.

PASTORAL COUNSELING

By Rev. Ralph Heynen

Faith-healing

Many of us have attended a healing service, or seen them on TV or at least read about them. We've read testimonials from people who have been healed in some remarkable way. In these healing services they usually have a pattern that is followed. Several songs are sung which stress the fact that all things are possible to those who believe; letters and testimonials are read from people who say that they've been healed; then there's the message. The message is this: God does not will that anyone be sick; the only reason we are sick is because we don't trust God enough.

In many large churches there are special healing services conducted regularly and they are well attended. This is fine in that a group of people who have special problems and physical difficulties meet together for prayer and search out healing. But there are some who travel a great distance to go to a meeting somewhere where some famous faith-healer conducts the services. Some people have really been helped by them. But the basic premise of the faith healer is that you don't have to be ill — God doesn't really will illness. They stress that God wants His people to be well. But, is this true? The pain of the cancer patient protests loudly against this view of illness. Mental hospitals which often have long waiting lists for people who need treatment make a lie of this view of illness. The experience of many people has been that this is not true.

Of course, there's another factor in this. If God doesn't want illness, if He doesn't will that people get sick, why does He send it? God hears the prayers of His people as He has promised. I believe in faith healing. I don't have any confidence in faith healers. I see no reason why the drama and showmanship of the prayer of the faith healer has more power with God than when you or I pray. Too much of the human element is injected. And the great question is, is there any reason for God to hear the prayer of the faith healer more readily than of any other individual? Is there any reason why the kind of faith they stress is going to be more effective in bringing health than the kind of faith that you and I profess to believe?

There's another factor that should be stressed. Many of the cures that are claimed by these faith healers are in the psychosomatic realm. They are the kind of illnesses that manifest a strong influence of the mind over the body. And of these, only a small percentage receive a cure. There are many people who have prayed and struggled with the same illness and have not been healed. Too many of the healing cases that you see in these healing services are those of people who have strong emotional overlays in their illnesses. There are people who say: God doesn't will sickness; He only permits it. At first glance that sounds fine; it sounds reasonable. But it's not in line with scripture. God does not stand helplessly by while germs and distress affect and ravish the creatures He has made. In His providence He controls and guides all things in life. He also controls and guides sickness. And such sickness protests against some of the overly sentimental views that are rampant today.

We ought to look at the illnesses that God sends and see them as means in His hands for spiritual growth and development. That doesn't mean that we sit back in resignation and say: If this is God's will, it's all right with me. No, we're going to do what we can in order to overcome our illnesses; we're going to take whatever medicine or have whatever surgery is required to be healed. But at the same time we're going to trust God and we know He controls the illness. Somehow or other, He's going to work some spiritual gain for you and for me.

The problem is not that there's so much illness in this world, but that there's so much wasted illness. So much wasted suffering. Suffering can sanctify the Christian. It's the attitude towards life's suffering that brings the greatest gain. Some people may become bitter; others whine like little children. Still others gloat over the attention it gives them. Since our Lord sends affliction in His love, we know that He's going to make it work out for good. We don't enjoy suffering; we still object to the sting of pain, but when we see His purpose we bow in quiet surrender and make those purposes our own.

The complete victory over illness, either in body or in mind, is accomplished for us in Christ in His resurrection. But we're still living in that period of time between the resurrection of Christ and His second coming when He will lead His people on to glory. And during that period of time there will be illness; there will be suffering and there's going to be death. I know that some of the faith healers have preached loudly about the fact that God doesn't will sickness or pain. But they also become sick and die. They're not immortal!

Faith healing is a gift from God which is given to a large number of people; I have seen many people who have been healed as a result of their prayers or the prayers of their family or the prayers of their church members. But I don't believe that when a man lays his hands on somebody or anoints them with some kind of oil or water that that is going to make people well. It often takes the opposite effect. It leads people to the point where they begin to feel that somehow or other, they have an inside track with God. Nobody really does! It's only through the grace of God in Christ that we find healing.

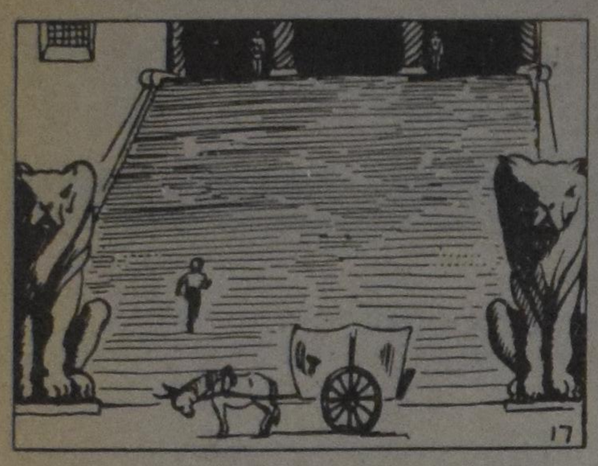
Remember, the greatest healing in life is not the healing of the body or of the mind. It is the healing of the soul. Redemption in Christ.

THOUGHT FOR THE WEEK:

You can't control the length of your life but you can control its depth; you can't control the weather but you can control the moral atmosphere that surrounds you; you can't control the distance your head is above the ground but you can control the contents of your mind. Why worry about the things you can't control? Get busy controlling the things you can!

The Adventures of the Jolly Baker

by W.G. Vandehulst



17. In his fury the strange man would have told many more evil stories about the phony doctor, but the soldier who had gone to the palace to ask permission for the baker to enter returned. "You may enter," he shouted from afar.

The driver of the donkey cart didn't need to be told twice. He shot toward the donkey, jerked its head around by the bridle, and turned into the gate. Hastily he sped toward the palace. "So far so good," thought the stranger. "I fooled the guards at the gate. But now I'll have to face the lackeys at the palace door. I'll have to fool them too."

The donkey cart stopped at the foot of the broad, high palace stairs. The stranger climbed up. At the top stood two neatly dressed lackeys with gold braid across their chests.

18. They looked down proudly on the stranger. One of them said, somewhat disdainfully, "You mean you're the famous raisin bun baker from abroad? I'd heard tell you were big and fat. *You're* not. Or did you lose your belly somewhere along the road? Your clothes hang on you like a scarecrow's rags on a broomstick. Ha-ha-ha! And where's your wife? I hear tell she's – "

"Silence!" roared the stranger. "Silence! I don't have to listen to your rudeness. His Majesty the King sent for me to cheer him up with my famous raisin buns. I am in the King's service and I'll wear a triple-crowned chef's hat. Now you two better show some respect or – "

19. The stranger stood in front of the lackeys as if he were the King himself. But his heart was filled with fear. How would this end? Would they discover that he wasn't the real raisin bun baker? And would they report him to the King? He had to bluff them; he had to act proud, high and mighty. Everything hung on this moment.

"Listen!" he snapped. "Bring my donkey to the stable and see that he's taken care of. Then lead me to my room and show me the kitchen, where I'll be baking my raisin buns. His Majesty may not be able to receive me right now, but I'm sure he can't wait to have one of my delicious buns. So you'd better do as I say and quickly. Otherwise I'll tell the King how disrespectfully you treated his favorite raisin bun baker."

20. The two lackeys started in fear. He was a prickly one, this baker. What if he did speak to the King, and what if he did tell him that they had mocked him? They'd better watch their step with this strange duck from abroad. He might be telling the truth; he might be a friend of the King.

They glared at him angrily, but they bowed anyway. And one of them, the heaviest one, said, "Would you please follow me, sir. We'll see that your donkey and cart are taken care of."

"Wait a minute!" The stranger hurried back down the stairs, took a box out of the cart, and hastened back. "All right, show me to my room."

21. "At last!" The man who passed himself off as kind-hearted Baker Bumble dropped onto a fancy lounge and gleefully threw the hat, which was really much too large for him and kept sliding down over his eyes, across the room.

He had fooled the soldiers at the gate and the lackeys at the door and those in the halls. But what about the King himself – that evil-tempered King? Ah, he was much too grumpy to pay any attention to a raisin bun baker. As long as he got nice, fresh raisin buns, why should he pay attention to the hired help? But he'd pay in gold! Ha-ha-ha! That was the best part. That's what made it all worthwhile.

22. Cheerfully he looked around the room. It was splendid. A magnificent bed with eiderdown blankets, a crackling fire in the fireplace, and an oak table, which would soon be set with fine food. Yes, it was splendid!

And not at all dangerous. If he had come here as a doctor, he would no doubt have ended up in jail, been whipped, and had his ear notched, because no pills, potions or powders would cure that royal grouch.

The heavyset lackey had brought him to another lackey, who in turn had brought him to a chamberlain, who was very polite. "I'm sorry, sir," he had said, "but his majesty does not wish to see you at this time."

Ha-ha-ha! Sorry? He had never been so relieved in all his life!

23. The imposter went up to the mirror hanging on the wall. Brr, he was shocked. What a wretched sight he was! The huge outfit that he had so cleverly stolen from the bumbling baker did make him look like a scarecrow. The chubby lackey had been right.

He had shaved his beard and clipped off his hair to make himself look as much like the big-bellied Baker Bumble as he could. But he had not been very successful. He sure was lucky there was no one in the palace who knew Bumble – except the King . . .

You know what he'd do? He'd have the palace tailor come to his room to measure him for a new suit and a couple of baker's coats and a triple-crowned chef's hat.

24. Ha-ha-ha! Won't he look splendid! A little flour on his face and he'll look like every other baker in the world.

Too bad, though that he's lost his own doctor's outfit. It must have fallen from the cart when he had raced off so fast. And that baker and his wife – those two chumps – must have found it. It sounded like Bumble had been seized and carried off to heal the King. Hee-hee, that fatso was in for it!

But what if he ran into tubby in the palace? That might spell disaster for him.

He slumped down on the edge of the bed.

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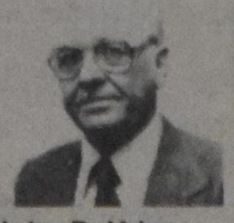

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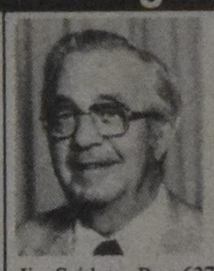

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A lovely Indian Summer day,
And I was in the mood for much.
Perhaps it's best to use this day
To be outdoors, instead of in;
Lawn chairs and table put away,
Then change the screens and storms put in.
With weary back and muscle ache
Then to relax with cup of tea.
I glanced about and was amazed,
How bright the leaves which I could see.
Just yesterday they seemed yet green,
Today the yellows, browns appear.
And even orange, red and rust,
One down the block, a beauty rare!
But as I sat and loved this view,
I wondered at this change of scene.
The lack of screen, or was it grime
That dulled the colours I had seen?
A day in autumn-yellow sun,
Brings out the rhyming mind in me.
And as I ponder on this change,
Quite clearly I a lesson see.
My window pane was dulled indeed
For several weeks this task I'd known,
"I'll change the screens and then I'll wash
The grime and dust which winds have blown"
I'm glad it's done, the sky's more blue,
It's awesome how much filth is found
On things outdoors, some even new,
Pollution is an oft-heard sound.
Then suddenly this window seemed
To illustrate my life at times;
The world is such an awful place,
With wars and hunger, filth and crimes.
How quick frustrations in our work
Remove the joy which should be there.
Instead of seeking God above,
We often at those problems stare.
A time to wash away those things,
Which keep God's love and mercy out.
Our problems are still there perhaps,
But maybe we should turn about.
Just reach through all the grime of life,
Which seems to burden us so oft,
Hold on to God's strong loving hand,
And hear Him say, so kind and soft:
"I'm here, behind it all, don't fret,
No matter how severe the blow.
Just look beyond the ugly scene,
My loving care you'll always know."

From your long-time, former,
Neighbour

A 2,500-mile hike to help the hungry

SCOTTSDALE, AZ (EP) — Four young Californians have just completed a six-month, 2,500-mile hike from Mexico to Canada over the Pacific Crest Trail. Sponsored at so-much per mile for their long journey, Steve Flanagan, Nathan Duddles, Charlie Mosley, and Doug Rapp left the Mexican border south of San Diego on March 31. They arrived, September 29 at Manning Park Lodge in British Columbia, Canada.

En route, they plodded through deep snow, faced the threat of hungry bears waking up from long hibernation, and were forced to detour because of the Mt. St. Helens volcanic eruption. They had often hiked at an elevation of over 8,000 feet.

The recipient organization is Food for the Hungry, international relief/development agency. Dr. Larry Ward, president of Food for the Hungry, emphasizes: "The hike was entirely their idea. We are honoured that they have chosen Food for the Hungry as the channel to carry their help to the hungry."

How much money will the hunger trek raise to help the hungry? "The original goal was $10,000," says Dr. Ward, "and that would be very significant. Used to ship food overseas, that would mean at least $50,000 worth of food actually delivered to the famine areas." The "Hunger Trek Four" are described by Dr. Ward as "deeply dedicated Christians." Nathan Duddles says, "From childhood, we have been reminded of the needs of the world's hungry millions, but we never before had a chance to do something about it."

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Sakharov tribunal asks Soviets to return physicist

THE HAGUE (EP) — At the conclusion of its two-day tribunal held here to establish the facts surrounding the arrest and sentencing of Russian nuclear physicist Andrei Sakharov, the International Sakharov Convention has asked the government of the Soviet Union to allow the Nobel Prize winner to return from the city of Gorki to Moscow.

One of the reasons for the request is that, according to his mother-in-law, the 58-year-old scientist is suffering from angina pectoris for which he urgently needs treatment at the Academic Hospital of Moscow. Authorities had previously ignored this same request, and required Sakharov to remain in the closed industrial city.

The jury of Nobel Prize winners who reviewed Sakharov's situation also agreed to produce a list of persecuted, exiled, and imprisoned Russian dissidents. The group of famous scientists in attendance agreed to confront their Western collegues with the fact that "they (other scientists) do not meet their moral responsibility if they do not take a stand against the curtailment of Sakharov."

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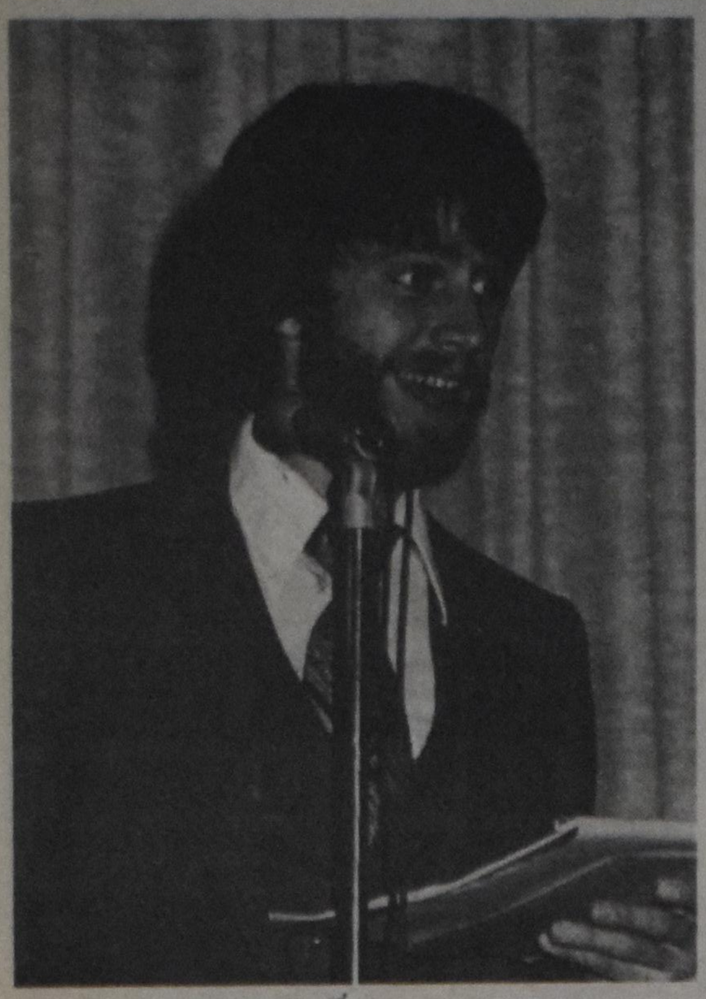
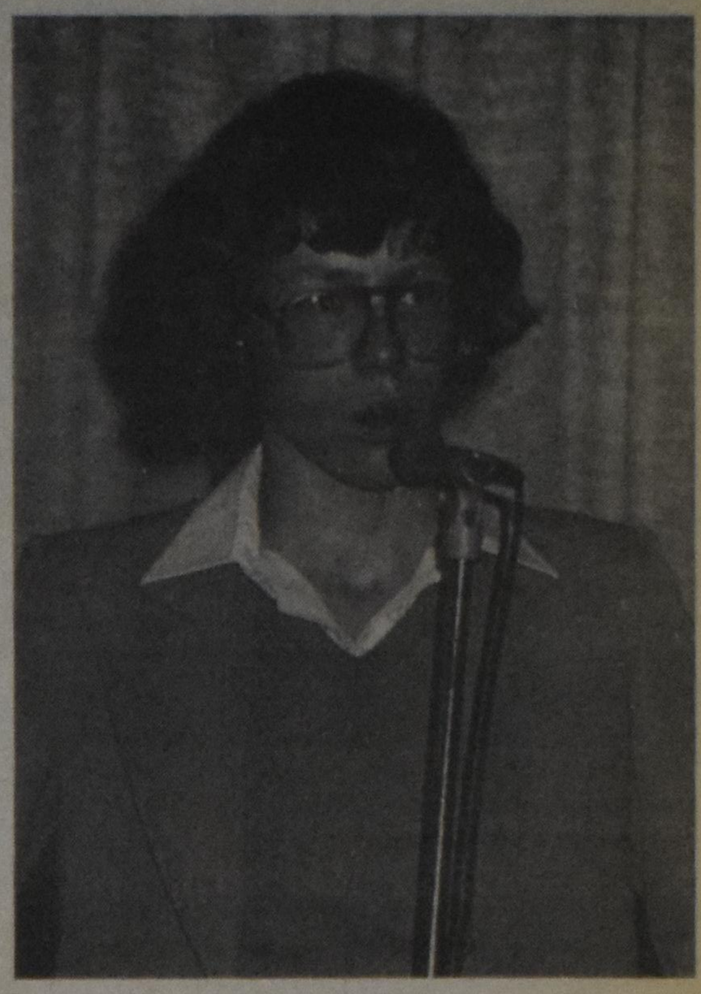
Canadian Calvin students keep Thanksgiving





***Andrew Van Muyen**, left, master of ceremonies at the Canadian Thanksgiving dinner at Calvin College, acts it up speaking Canadianese. Greg Lidstone, centre, does his bit singing in the Commons while Rick Ensing, right, does his "Rindercella" story. More than 300 Canadian students attended the annual dinner.*

—photos by Edwin de Jong

Hardly any of the 338 Canadian students at Calvin College in Grand Rapids, MI, hit the books the evening of October 13, at least not between 7:30 and 10:30 p.m. Instead, they gathered in the Commons to enjoy a festive Canadian Thanksgiving dinner, hymn singing, and a variety program.

The annual event, which is sponsored by the Canadian Concerns Committee and Rev. William Stob, Dean of Students, got under way with a welcome and reading of Psalm 104 by Jane Borger, a sophomore in the secondary education program, from Barrie, Ontario. Dean Stob offered a prayer and a moment of silent meditation for the needy in the world. Dinner was preceded by group singing of "How Great Thou Art" and "Sing to the Lord of Harvest" with piano accompaniment by James Van Hemert, a sophomore sociology major from, Surrey, British Columbia.

Andrew Van Muyen, a senior history major from Langley, British Columbia, and master of ceremonies for the evening, began the program with a provincial role call. Greg Lidstone, a senior from Wallaceburg, Ontario, played and sang two songs, including a satirical song about the attitudes of Americans towards Canada called "Canada Isn't."

Rick and Valerie Klumpenhouwer, a brother and sister team from Edmonton, Alberta, did a humorous "Parrot Sketch," followed by an equally funny sketch by "Kappa Hotel," a group of Ontarians from the Knollcrest East apartments.

Emcee Andy Van Muyen, Rudy Ydenberg and Yolanda De Rooy, both from Burnaby, British Columbia and Judith Dykstra, a senior from New Westminster, British Columbia, organized themselves into "West Coast Productions" to sing "We're Glad We're Canadians."

Rick Ensing, a freshman biology major from Guelph, Ontario, was the smash hit of the evening with his "spoonerism" story about Cinderella, entitled "Rindercella." By changing the consonants of certain words, Rick's delightfully funny story ended with the moral: "If you want to meet a handsome prince, just slop your dripper! (drop your slipper)."

After everyone applauded for the Americans present at the dinner, Randy Van Zeumeren, a sophomore business major, from Truro, Nova Scotia, led the audience in expending some energy with a riotous "animal game."

Just before the program closed with group singing of "O Canada," Edwin de Jong, a Junior English major, from St. Catharines, Ontario, led the audience in the singing of the James Ward song "Morning Sun," and then sang "I Belong to Jesus Christ," a song based on the first question and answer of the Heidelberg Catechism.

Rudy Ydenberg closed the evening with a prayer concluded by a musical version of the Lord's Prayer by Edwin de Jong.

All of the members of the Canadian Concerns Committee were involved in the program: Jane Borger; Ingrid Jansen, a sophomore in the elementary education program, from Rexdale, Ontario; Sharon Overweg, a freshman from Scarborough, Ontario; Rick Klumpenhouwer, Andrew Van Muyen, Rudy Ydenberg, and Dean Stob.

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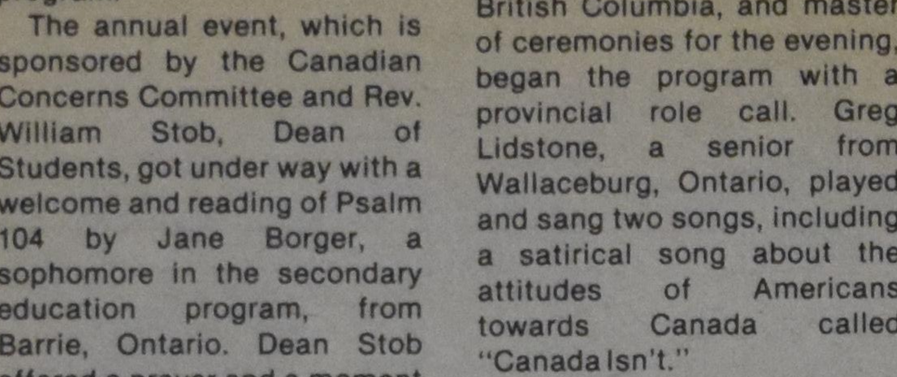

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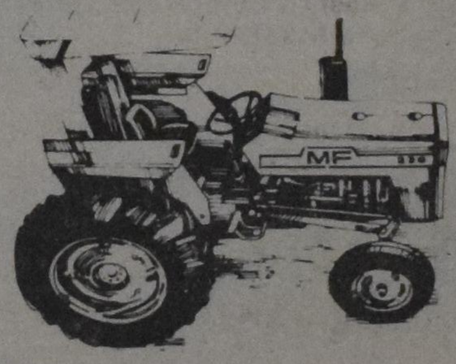

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Europe is one of "world's largest mission fields"

LAUSANNE, Switzerland (EP) — According to WEF general secretary, Waldron Scott, Europe has become one of the world's largest mission fields, not only in view of the growing influence of foreign religions such as Islam, but also because of the predominance of secularism in the West. Mr. Scott was speaking at the Council meeting of the European Evangelical Alliance, which was held in Lausanne, Switzerland, recently. He challenged the Christians in Europe to devote much more of their time and energy to evangelism.

The president of the European Evangelical Alliance, Rev. Morgan Derham, said Europe's greatest need was a new "revival." The evangelistic activities in many European countries were "good and helpful," but had "not yet resulted in a breakthrough to revival."

Rev. Derham said he was concerned about the fact that in contrast to the situation in "nearly every other country in the world," in the Federal Republic of Germany, the Pentecostals are not in the Evangelical Alliance. Rev. Derham would like to see the "German Alliance accept the Pentecostals as evangelical brothers."

Another participant at the Council meeting was the general secretary of the Polish Ecumenical Council, Zazislaw Pawlik, Warsaw. He described Billy Graham's visit to Poland in the autumn of 1978 as "tremendous event," the positive effects of which were still being felt today. His visit "broke the ice" that had, until then, separate Catholics and Protestants in the country. "Many ecumenical prayer groups" had come into existence as a result. Mr. Pawlik, who is a Baptist, pointed out that it was however still "difficult to be a Protestant in a Roman Catholic country, especially with the Pope being Polish."

"Atheists only" as teachers in Poland

MUNICH (EP) — "The war on religion not only continues in Poland, but has increased," says Bishop Rozwadowski of Lodz. This statement appeared in the Bishop's recent pastoral letter, according to a report released by Keaston College. The indictment is a result of an article which appeared in the May 31st Glos Robtniczy (Worker's Voice), the Lodz Communist Party daily. In the article the head of the local party committee is demanding that only atheists be employed as teachers at Polish primary and secondary schools and as university lecturers. This, said the party leader, would ensure "proper ideological formation of the Polish youth."

Bishop Rozwadowski is protesting this action as a direct violation of Polish civil law which provides five years' imprisonment for those who violate a citizen's rights because of his religious beliefs.

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The politics of abortion

by Ben Vandezande
Politics Editor

The following article is intended to provide a brief survey of some of the political issues that are connected with the abortion question. It does not attempt to provide Biblical arguments about when life begins, etc.

However, if we are to act wisely on this it will be essential for us to understand the reason for some of the existing legislation; barriers to change; things to consider when proposing change; and groups that are active in pushing for change.

My intention is to help the reader get a better sense of the issue so that we know how to take our position beyond that of simply being "against abortion."

The existing legislation

Section 251 of the Criminal Code of Canada says that anyone who attempts "to procure the miscarriage of a female person" is guilty of an indictable offence and is liable to imprisonment for life." Any woman who tries to procure a miscarriage on herself" is guilty and liable to imprisonment for two years."

There are two important elements here: 1) It assumes that abortion should be punishable as a criminal offence; 2) those who perform the abortions are held accountable.

And then come the exceptions. A medical practitioner of an accredited hospital may perform abortions if the majority of members of the therapeutic abortion committee of that hospital has reviewed the case of the woman and provided a certificate to the doctor saying that a continued pregnancy "would be likely to endanger her life or health." (Anyone doing a study of this issue should obtain the full text of Section 251.)

In simple English this means that a woman may have an abortion providing that approval is given by a therapeutic abortion committee. The guidelines for those therapeutic abortion committees are fairly general, with the result that: the standards vary greatly from one hospital to the next, and standards vary greatly within the same hospital when membership on the committee changes.

Under the present system the physician performing the abortion is absolved of all accountability as long as he has a certificate from the committee. The committee in turn only has to form an "opinion" that certain conditions exist that would endanger the life or health of the mother.

If you were to challenge such a decision in the courts, the courts would have difficulty proving that the therapeutic abortion committee did not, in fact, form such an opinion. Finally the law does not provide for any penalties regarding violations or for any misbehaviour on the part of the committee.

There are further problems of these therapeutic abortion committees. For one thing, only about 1/3 of the eligible hospitals have therapeutic abortion committees. Because of this, forty-five percent of all Canadians live in towns where abortions cannot be performed. As a result, many of these people travel to major urban centres to get their abortion. Consequently, in those centres, some hospitals set quotas so as to not overburden themselves. Still others who cannot afford to travel or who are not aware of out-of-town or out-of-country services or even the services in their own town are taking things into their own hands and going to the back alley specialists.

Those who advocate the right to choice, (i.e. that women ought to have the choice to have an abortion) find the absence of therapeutic abortion committees in all hospitals an injustice. Those who oppose abortion find the absence of a therapeutic abortion committee welcome because it does not provide any possibility for abortions.

Why are abortions performed?

The law also provides that the Minister of Health of a province may get a copy of any certificate and any information relating to "the circumstances surrounding the issue of that certificate." The reasons for abortions provided by therapeutic abortion committees are usually quite general. Abortions are rarely performed for *medical* reasons; rather, social and economic factors play the biggest role. The reasons given by therapeutic abortion committees (tac) or doctors as to why an abortion should be performed are reported by Statistics Canada to be mainly reasons of mental health. (Mostly because of "reactive depression.")

In 1977, The Hon. Marc LaLonde, then Minister of National Health and Welfare, announced that he would have officials work through the Canadian Medical Association to arrive at effective means for increasing "the relevance (sic — or "accuracy"), of data collection related to family planning and to abortion." Some study needs to be made as to whether the reasons given in this data collection are any more detailed than vague references to the mental health of the mother.

The change in the criminal code in 1969, providing for abortions where pregnancies would endanger the mother's life *or* health left the way for abortions other than for extreme medical conditions.

The changes in the criminal code also included allowing the legal sale of contraceptives. Until 1969, restriction of the sale of contraceptives was largely the result of the heavy Catholic opposition to any form of birth control. The Catholics believe that contraceptives interfered in a "natural process." The Catholic view of the state is that the government exists to enforce the Church's morality and therefore the state ought to make the sale of contraceptives illegal. They confused in that instance, something that is of a personal, individual choice, (i.e. whether one ought not to use contraceptives,) with a question of the public legal order.

Abortion is a different question altogether. The fetus is a legal person. The reason the fetus is a legal entity and therefore entitled to full recognition of its human rights is because we assume it is a human being. Most of those who say abortion is a "right of choice" assume the fetus is not a human life. This is why the debate about whether the fetus is human is crucial. On what do we base our belief that the fetus is a human person. Or the reverse, how can those who advocate abortion be so sure the fetus is not a human life?

To be consistent, we must also probe our assumption that the fetus is without question a fully human person. On what do we base that? Allow me a specific example. If the fetus is a full human being, should we not bury it when a woman miscarries?

I have always been deeply moved by miscarriages. It is something I think we take too lightly. Perhaps we should not have funerals perse, but we certainly should do much more to support the parents at a time of such a loss of human life.

The right to choice

Those who advocate the right to choice do not see themselves as necessarily being pro-abortion. They say that it ought to be a choice between the woman and her doctor as to whether she ought to receive an abortion. Since those who advocate this right to choice see no problem with making the choice either way, they would want abortion out of the criminal code since they do not consider the fetus a human person.

The current split between the Roman Catholics and, for example, the Y.W.C.A. has to do with the debate whether such a right to "choice" is in fact advocating abortion on demand. Many of these people who advocate right of choice and who would prefer to see abortion out of the criminal code are also those who deal with people who, due to the hopelessness of their life situation, turn to performing abortions on themselves. They point out that those who are pro-life are usually silent on the problems of neglected children, the plight of thousands of trapped mothers, and the apparent hopelessness of just one more child. They say, enabling a woman to have that right of choice at least gives her the freedom to avoid one more burden in her already difficult life.

To quote John Alexander in the magazine *The Other Side*: "But we should be compassionate to those who under duress choose to have abortions . . . It is all very well for me to counsel against abortion on the grounds that it might be murder. But I'm not a woman, I'm not a teen, I've finished school, I'm not trapped in poverty, I'm not unmarried . . . That doesn't justify murder, but it sure ought to stretch our compassion."

Any proponents of tougher abortion laws ought to see to it that full support services are in place for women seeking abortions.

Reasons "for" abortion

Even though this is always a cruel choice there should be reasons "for" abortion: a) life of the mother is in danger; Here it is, a legal weighing process where the mother's rights override. b) in case of rape: Intercourse is a voluntary surrender of yourself to someone. Rape is a forced thing and therefore does not bring along the responsibility that (voluntary) intercourse does. (It is revealing to note that rarely is a woman pregnant after being raped.) c) It is a very difficult matter but we do need to evaluate the possibility of abortion in cases of extreme deformity where the parents were not aware in advance of the possibilities.

Since the change in laws in 1969 there have been an estimated 400,000 abortions therapeutically performed. (N.B. Right to choosers point out that when the number of therapeutic abortions are high, the rate of self-induced or spontaneous abortions is low.)

Orlando Odnoy: Lives in a grass and bamboo hut. Parent's health is not very good. Children must help with work.

Nothing could save his life...

... till someone cared.

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Current actions

Federal level — In the past year, several private members bills have been introduced into the Federal legislature which purpose changing the legislature regarding abortion. Though they have various strengths and weaknesses the simplest most direct bill was presented in the following form: "that abortions may be performed solely when the birth of the child would lead to the death of the mother."

This private member's bill did not get full debate. Under House rules, all parties must agree to discuss a private member's bill beyond the alotted hour. Since one hour of debate did not bring such an agreement, the bill was no longer discussed. Under this set-up, it would be extremely difficult for a bill to come before the House to propose alternative legislation. The Liberals have never shown any inclination in this direction.

The Conservatives under Mr. Clark suggested they might allow a vote of conscience, however, they never said they as government would put forward a bill amending the criminal code Section 251. Mr. Clark did suggest that he would change the rules for private member's bills which would allow such a bill to get much more discussion, also in committee of Parliament.

On the federal level there are three so-called "pro-life" groups: Campaign for Life, Alliance for Life, Coalition for Life.

The Alliance for Life is an umbrella organization for local groups such as Right to Life, organized for educational reasons rather than for political action. It is therefore different from the other two groups. Campaign for Life has political aims and focuses exclusively on the issue of abortion. The Coalition for the Protection of Human Life is interested in the protection of life at all stages and sometimes focuses on abortion. Campaign for Life has urged people in Canada and most particularly Christians to vote for candidates solely on their stand on abortion.

Although this sounds attractive (because it is so simple) it is bad politics. It is this approach which could draw votes for a candidate who on other issues has very opposing views to your own. I think for example of Ronald Reagan in the current U.S. election.

Moreover, such a single-issue vote arises out of a cynical approach to politics. It does not take seriously the range of issues facing the voter. In fact, it manipulates the candidate to be deceitful. If we feel that on this as well as 4 - 5 other key issues the candidate is our choice — that's fine.

The experience often is that the candidate does not tend to be so "pro-life" on many other issues.

Provincial level — The anti-abortion movement is not silent on the provincial level either. The Campaign for Life group is intending to propose in the next provincial election in Ontario that candidates pledge themselves to withhold health insurance funds for abortion. They point out that the Ontario Health Insurance Plan has paid out more than $4.5 million for 176,935 legal abortions from 1972-78. Already they are urging "pro-life people to send a card to Premier Davis saying 'I strongly object to the use of my tax dollars and O.H.I.P. premium to fund the destruction of human life.'"

This effort is likely to result in a flood of cards to Mr. Davis' office. He will hear a strong objection being raised. What the action does not consider is that the provinces have the duty to carry out the legislation the federal government has in place.

It also calls to mind what has happened recently in the U.S. There, a Supreme Court decision was made that states may deny Medicaid money for abortions. Abortions can still be obtained by those who can afford it in a neighbouring state or from a non-certified specialist. What some see as a step forward in morality is for many poor women, a step backwards into horrible unfairness.

Here we are faced with a no-win situation. By suggesting O.H.I.P. not cover abortions, we are making a step in stemming the flood of abortions.

Some groups are also trying to get more specific reasons for abortions okayed by (tac). That is what lies behind the petition prepared by the Covenant CRC in Edmonton. It reads as follows: "Since we, as members of the Covenant Christian Reformed Church in Edmonton, Alberta, firmly believe in the unique value of all human life and in man's special relationship to God as an image-bearer according to the Scriptures, and SINCE we consider the wanton and arbitrary destruction of any human being at any stage of development from the point of conception to the point of death to be an immoral and sinful act; and SINCE we are deeply concerned about the increasing number of abortions and of repeat abortions in the Province of Alberta: BE IT RESOLVED THAT THE MINISTER OF HOSPITALS AND MEDICAL CARE AND THE GOVERNMENT OF ALBERTA

1. prepare, implement and monitor guidelines for hospital abortion committees.

2. maintain accurate statistics on the true reasons for abortions and on the mental and physical health of the mothers who have had abortions.

3. investigate existing programs and, if necessary, establish and fund additional programs to support needy pregnant mothers to carry their pregnancies to term and to give aid in the adoption or maintenance of the baby.

You will notice that the intention of this petition is to get the provincial officials responsible to establish clearer guidelines for tacs; to maintain truer statistics; to establish and/or fund programs to help mothers carry their children to term; to cut off funds for all abortions except those that endanger a woman's life.

A number of questions need to be raised:

1. Do we want to encourage the existence of tac and therefore draw up guidelines for them?

2. What reasons would there be for provincial ministry of health to keep more records.

3. By suggesting that abortions be performed only in case the health of the mother is endangered, would go against federal legislation. Here we are trying to give content to a federal law at the provincial level — something that is always difficult; something that no province will touch. In fact, in Ontario, the Minister of Health argues that they are simply administering the law, they are not writing it.

Conclusion

It is not the intention of this article to prepare a blueprint for action. So, the suggestions I have are not a four point battle plan. Perhaps that is because the strategy is not all that clear. Moreover, I believe we need to better understand the issues surrounding abortion — especially the political ones. We need to discuss these questions more thoroughly before we finalize our strategy.

My questions on the actions currently under way are not meant to say they are not good. The questions are meant to help us think the matter through.

Nevertheless, I have a few suggestions to make:

1. We must re-examine our assumptions that support our anti-abortion position. Why do we say a fetus is a human person? Do we use Biblical or scientific grounds? If the fetus is a human person why do we not bury the miscarried fetus?

2. We must attack the problem at its root. That means change of legislation at the federal level. None of the parties have tighter abortion laws as part of their platform. Two routes are open: a) Change the rules for private member's bills; b) Continue to discuss with parties and local members why we are opposed to abortion. They wrestle with these matters and need calm, *precise* discussion.

3. Any brief we would prepare should deal with the objections brought up by those who advocate right to choice. Such a brief would also have to propose a better system for deciding when abortions are permissable. Also, we should discuss the kind of support system needed for unwanted pregnancies.

4. We should become more aware of the situation in our own hospitals locally. Do they have therapeutic abortion committees? What kind of support services are available for those who face unwanted pregnancy?

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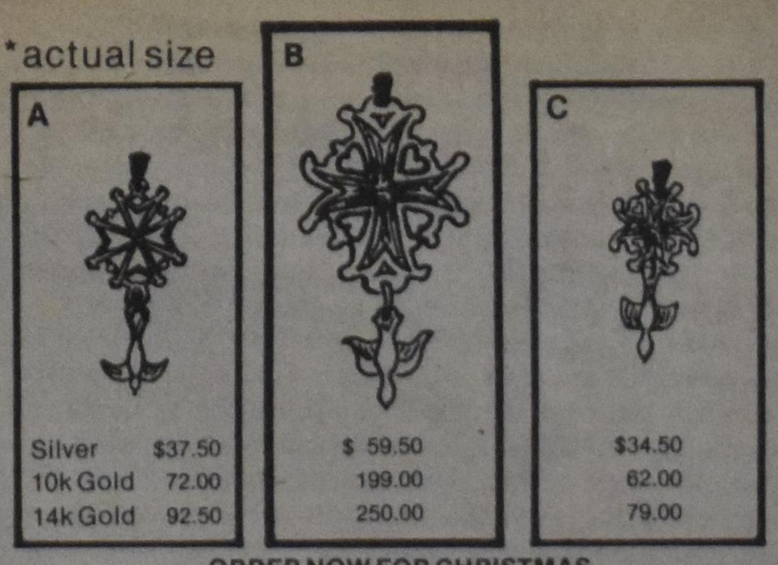

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Spanning is de Surinaamse kerken nooit vreemd geweest

door J.J. van der Veer

(Vandaar) — Wie Suriname verslijt voor een christelijk land heeft het mis. Suriname was een nagenoeg christelijk land. Maar dan hebben we het over, pakweg, een eeuw geleden.

Alles in orde dus in die tijd? Nee, eigenlijk niet. Want wat heet christelijk? Een paar grove grepen in de Surinaamse kerkgeschiedenis maken immers al duidelijk dat het christelijk geloof er praktisch altijd leefde in de spanning met het eigen- of groepsbelang. Lange tijd was dat het belang van de planters. Voor zichzelf bouwden ze kerken. En zieleherders kwamen met de Compagnie-schepen mee.

Maar om slaven in hun wereldje toe te laten? Liever niet.

Als je ze een vinger geeft, nemen ze de hele hand . . . Een dominee, die vond dat dit toch niet kon, werd als querulant naar huis gestuurd.

Zo bleef het christelijk koloniale tuintje opgeruimd, van vreemde smetten vrij. Inmiddels telde een slavenleven meer of minder nauwelijks. Een slaaf was wettelijk een ding. Hij was ook praktisch een ding. Daar hielp geen christelijk lieve-moederen aan.

Het „kom in mijn tuin" hield meteen in een „word niet bewust, blijf dom en doe als een paard je werk." Met andere woorden: christendom zou de economie kunnen schaden. Een plantage had alleen belang bij slaafse slaven, mensen die weinig meer wisten dan de lengte van de zweep en de hoogte van het hek. De handelskerken zijn dan ook nooit tot zending gekomen, al stond daar wel iets over in hun doelstelling.

Het zijn Duitsers geweest, Hernhutter zendelingen, die de slaaf en de bosneger en de indiaan als mensen tegemoet zijn getreden. Een kleine twee en een halve eeuw geleden (1735) begon dat. Het had veel voeten in de aarde. Voor de Hernhutters binnen mochten, moesten ze beloven de rust en de orde en de arbeidzaamheid in de kolonie niet te verstoren, doch eerder op te vijzelen. Niettemin grepen ze de kans.

Tot spectaculaire ontwikkelingen leidde dat uiteraard niet. Er was het keurslijf van de overheden, er was de tegenstand van planters die er niet tegenop zagen de zendelingen van de plantages te jagen, er was de wreedheid van het klimaat . . . Wat het laaste betreft: tientallen zendelingen stierven nog voor ze goed en wel aan de slag konden gaan.

Aan de andere kant lijkt het de kolonisten toch wel goed te zijn uitgekomen, dat de Hernhutters het zendingswerk op zich namen. In eigen kring hing de spanning tussen geloof en geld. Een, missionair gezien, verlammende spanning. Nu gebeurde er toch iets, zonder dat het eigen tuintje werd betreden.

De Hernhutters creëerden als het ware een kerk naast de kerk, zonder dat dat overigens hun bedoeling was. Een kerk van onmondigen en havenots. Je kon er naar kijken, je kon je er aan verlustigen en zelfs je schuldgevoel mee sussen, terwijl je er toch niet bij of in betrokken was. Zo ging dat toen.

En nogmaals: het succes van de zendelingen was meestal minder spectaculair dan hun ontbering.

Het is best mogelijk om, vanuit onze twintigste-eeuwse optiek, kritiek op het zendingsgebeuren van toen te hebben. Toch blijft belangrijk, dat de broeders uit Hernhut (en later ook uit andere delen van Europa) met slaven het brood braken en de wijn dronken. Onvoorstelbaar bewust makend in die tijd.

Maar voor het zover was, moesten zij de gram trotseren van de heren en het

Advent in Nes Ammim

Het thema van een viering die gehouden werd in Nes Ammim op zaterdag 22 december 1979 was ‚licht'. Het was de tijd van het joodse Chanoekafeest en het christelijke Kerstfeest. Joden en Christenen hadden samengewerkt om een programma op te stellen waardoor de Joden de betekenis van het Kerstfeest van zouden zien en de Christenen een indruk zouden ontvangen van het zo door en door Joodse Chanoekafeest.

De Christenen van de gemeente te Nes Ammim en de Joden van de synagoge te Nahariya werkten daarin samen. De viering zou plaats hebben in Nes Ammim. En de Joden van Nahariya waren in groten getale opgekomen naar Nes Ammim om aan deze viering deel te nemen.

Als u binnenkwam zag u voor in de zaal een negenarmige kandelaar staan, de Chanoekia, en een adventskrans met vier kaarsen. Het thema ‚licht' was ongetwijfeld gekozen omdat het Kerstfeest spreekt van ‚een licht der lichten opgegaan uit 's werelds duistre wolken', en het Chanoekafeest reeds door Flavius Josephus ‚het feest der lichten' werd genoemd.

De viering werd begonnen met het lezen van Gods Woord, in het Hebreeuws en in het Engels werd Genesis 1:1-5 gelezen. God sprak: ‚Er zij licht' en er was licht. En God zag dat het licht goed was. Lezingen en liederen waren gekozen met het oog op het thema van de viering. En het was voor Christenen en Joden een bijzondere gebeurtenis om zo samen te zijn.

Een van de leden van de synagoge hield een toespraak over enkele licht-symbolen in het Jodendom. Hij haalde verschillende teksten aan uit het Oude Testament en legde de betekenis van het Chanoeka, het Vernieuwingsfeest uit.

In 168 voor Christus had de Syrische koning Antiochus IV Epiphanes Jeruzalem veroverd. Stad en tempel werden daarbij zwaargehavend. De tempel werd aan Zeus gewijd. Op het oude altaar werd een altaar voor de afgoden gebouwd, en daarop werden, om het volk in zijn diepste gevoelens te kwetsen, varkens geofferd. Deze ontwijding van het nationale heiligdom geschiedde op 25 Kisleu. De joden door het gehele land waren danig van streek. Onder de leiding van de Makkabeeën kwam het volk tot verzet, en namen de wapenen op tegen de Syriers. Judas Makkabeus slaagde er in 165 voor Christus in de Syriers onder Lysias bij Beth-Sur ten zuiden van Jeruzalem te verslaan. Als gevolg van deze zegepraal kwam de heilige stad gedeeltelijk weer in het bezit van de Joden. Hoewel de burcht nog door Syrische troepen was bezet werd direct een gemaakt met de reiniging van de heroverde tempelberg. Het altaar ter ere van Zeus werd totaal afgebroken, de stenen weggebracht, en van andere stenen werd een nieuw altaar gebouwd, dat plechtig aan de dienst des Heren werd gewijd. Zie: 1 Makkabeeën 4: 36-59.

Het was precies drie jaar geleden dat de tempel was ontwijd. Het was weer 25 Kisleu toen de vernieuwing van de tempel kon worden gevierd. Chanoeka, dat betekent inwijding.

Na deze uiteenzetting werden er een paar liederen gezongen en toen was het woord aan ds Schoon, de toenmalige predikant van Nes Ammim. Hij hield een toespraak over Jesaja 60:1: ‚Sta op, wordt verlicht, want uw licht komt'. De toekomstige heerlijkheid van Zion wordt door Jesaja getekend en de volken worden aangetrokken door het licht van Zion. Wij gaan als Joden en Christenen dat licht tegemoet en kunnen daarom samen het feest van Advent vieren. De Christenen benadrukken op het Kerstfeest dat het licht al is gaan schijnen. Ze vieren het geboortefeest van de unieke Jood Jezus. De Joodse schrijver, Schoeps, zei over Jezus: ‚Het zou heel goed kunnen zijn, dat degene die aan het einde der tijden komt, degene die zowel de verwachting van de kerk als van de synagoge is, hetzelfde gelaat heeft'. En Maimonides, de grootste joodse filosoof uit de middeleeuwen, zegt in zijn 12e geloofsartikel: ‚Ik geloof met een volkomen geloof aan het komen van de Messias en ook wanneer hij nog talmt, toch blijf ik elke dag zijn komst verwachten'.

De viering werd besloten met een gebed voor de vrede. En ds Schoon schreef: ‚Onze gasten bleven nog lange tijd napraten en verzekerden ons dat het voor hen ook een uniek gebeuren was'.

J. VanHarmelen

Persoverzicht

• De reaktie in Ottawa op Reagan's overwinning was nogal zenuwachtig. Er is vrees dat Reagan's politiek ongunstige gevolgen voor Canada zou hebben. Zijne Majesteit was in een goeie bui van de week: hij stemde er in toe om voor een parlementaire kommissie te verschijnen en eens te praten over de kosten van zijn bureau. Helaas zijn de leden van die kommissie niet veel wijzer geworden. Trudeau liet niet meer los dan hij kwijt wilde.

• We betalen hier in Canada nog steeds minder dan de helft van de wereldprijs als we ons autotje opvullen. We rijden maar rond alsof er geen vuiltje aan de lucht is. Dat geval kost de regering zo pakweg 400 miljoen in subsidies. Wij betalen dat natuurlijk wel weer in onze belasting maar het is toch wel een omslachtelijke manier van doen.

• In Engeland is de Minister van Buitenlandse Zaken benoemd om het verzoek van de Canadese regering voor het thuisbrengen en wijzigen van de grondwet te behandelen. Er was kritiek op de keuze van Lord Carrington in het Engelse parlement. Carrington zit in het House of Lords en kan zich daarom aan kritiek onttrekken. Men begint zich in Engeland meer en meer te bezinnen op de vraag of wijzigingen in de grondwet inderdaad wel daar aangebracht kunnen worden.

• De Social Credit partij heeft een nieuwe leider gekozen. Het is Martin Hattersley van Edmonton. De aftredende leider Fabien Roy presenteerde nog even een verkiezingskampagnje rekening van $48,000. — maar het congress kwam niet over de brug. Wie moet dat nu betalen?

• Het grote nieuws van de week was natuurlijk de verkiezing in Amerika waar Ronald Wilson Reagan als veertigste president uit de bus kwam. De publieke opinie onderzoekers die een „kiene-kiene- verkiezing" hadden voorspeld kwamen in hun hemd te staan want Carter kwam er bijna niet aan te pas. Reagan kan wel aan 't werk. De gevangenen in Iran zijn misschien wel het eerste punt op de agenda. Iran wil ze nu wel kwijt want ze hebben onderdelen nodig voor hun oorlogsmachinerie. Ik heb zo het idee dat de Amerikanen ze nog maar even een tijdje laten bengelen.

• Een andere moeilijke opgave voor de nieuwe regering in Washington zal wel gevormd worden door het veranderende Noord Atlantiese verdrag. West Duitsland heeft al voor vast aangekondigd dat het wil bezuinigen op de militaire begroting. Andere landen zoals Belgie, Denemarken en Nederland hebben ook al meegedeeld zeer zeker geen verhoging in militaire uitgaven te kunnen veroorloven. Reagan heeft toegezegd dat hij militaire uitgaven wil vermeerderen en belasting wil verlagen. Dat zal wel verkiezings hocus-pocus zijn geweest.

• Een dame in een winkel in Falls Church, Virginia werd beschuldigd van diefstal. Om haar onschuld te bewijzen kleedde ze zich pardoes midden in de winkel uit en stond daar tot konsternatie van alle aanwezigen in haar geboortekostuum. Ze had inderdaad niets gestolen.

• En het is zeker dit jaar al vroeg koud aan de Noordpool want Santa Claus is al in Toronto gearriveerd. Hij had van mij ook nog wel een paar weken weg kunnen blijven.

Carl D. Tuyl

wantrouwen van de slaven. En bovendien tussen de mazen van het koloniale net — de wetten, bepalingen en bijzondere afspraken — door kruipen.

Tegen de tijd dat de slavernij moest worden afgeschaft kregen de zendelingen plotseling de wind in de zeilen. Nederland was met die afschaffing niet haantje de voorste (1863). Engeland bijvoorbeeld kwam er veel eerder mee (1834).

Zo ontstond voor de plantocratie gevaar op verschillende fronten: of de slaven zouden vluchten naar Engels gebied, of zij zouden in opstand kunnen komen, of zij zouden er bij afschaffing door Nederland de brui aan geven. En in die situatie, waarin een heel stuk economie op het spel stond, realiseerde men zich het „nut" van christelijke waarden, zoals daar zijn: arbeidzaamheid, verdraagzaamheid, orde en rust, eerbied voor de overheden, enz.

Om die reden nu kreeg de zending veel meer ruimte. En dat is te merken geweest: vele duizenden werden aan de gemeente toegevoegd. De slaven van hun kant hadden ook belang bij 't christenzijn. Hun mogelijkheden om vrije en mondige mensen te worden werden er aanzienlijk door vergroot.

Even voorbij gaande aan de andere aspecten van het zendingswerk in Suriname, zoals het moeilijke en moeizame werk in het binnenland, kan men zeggen, dat het land aan het einde van de slavernij, in het midden van de vorige eeuw dus, een nagenoeg christelijk land was.

Dit mede door toedoen van de Rooms Katholieke Kerk, die er vroeg (1816) voldoende vrijheid tot missie kreeg en in de „concurrentie" met de Hernhutters als „voordeel" hadden minder streng te zijn op punten als het christelijk huwelijk. In ieder geval zijn zowel de RK Kerk als de Evangelische Broedergemeente (Hernhutters) in Suriname volkskerken geworden.

Uit het bovenstaande werd wel duidelijk, dat het christelijk zijn van het Suriname van honderd jaar geleden tussen aanhalingstekens behoort te staan. Om te beginnen ging het voor een flink deel om een „eerste generatie" en bovendien speelden belangen van zowel heren als slaven een onduidelijk makende rol mee.

Toch was er, achteraf beschouwd, veel kwaliteit. Het stugge ploeteren op stugge grond had vrucht gedragen. Wellicht heeft het als mens accepteren van slaven en marrons een nog diepere indruk gemaakt dan fel protest tegen misstanden als van zendeling Otto Tank, een Deen, die nadien dan ook subiet buiten de grens werd gehouden.

Die acceptatie en de trouw werkt tot vandaag de dag door. Tal van niet christenen, bijvoorbeeld aanhangers van stamreligies, prefereren heden ten dage een Hernhutter school of een Hernhutter hospitaal boven die van de overheid. Vanuit het „heidendom" is er dus vraag naar bijstand vanuit het Hernhutter christendom. Stellig vanwege die „oude brieven." Jammer genoeg valt aan de vraag niet altijd te voldoen.

Na afschaffing van de slavernij verlieten de ex-slaven de plantages toch. Om de bedrijven aan de gang te houden, importeerde Suriname contractarbeiders uit o.m. Brits-Indie en Java. Hindoes en moslims. Na afloop van de contracten bleef het gros van deze mensen (vaak noodgedwongen). Langzamerhand gingen de Aziaten mee het beeld van Suriname bepalen. Op het ogenblik vormen Aziaten en Afrikanen elk ongeveer de helft van de bevolking, een kleine helft uiteraard, want er zijn nog meer bevolkingsgroepen.

Hoewel zowel zending als missie aktief zijn onder hindoes en moslims, en ook onder de chinezen, verzamelen zij niet hun tienduizenden. En dat is, gezien ook de ervaringen elders in de wereld, niet verwonderlijk. Suriname is dus, kort en goed, geen christelijk land meer. Het is wel een religieus land. En dat laatste heeft het tegen heel wat gewelddadigheid behoed, zo wordt algemeen aangenomen. Vandaar ook dat de „ingreep" van de militairen in februari als on-Surinaams werd ervaren.

Het zou interessant zijn om de ontwikkeling van het christendom in Suriname meer in detail te volgen (zoals in elk land zijn er ook veel kleine kerkjes en religieuze groepen), doch in verband met de actualiteit is het beter op nog twee elementen te wijzen.

Om te beginnen: de politiek in Suriname is in hoge mate raciaal bepaald. De vorige regering (Arron) steunde vooral op het creoolse (afrikaanse) deel van de bevolking. En dat deel is, zoals we hebben gezien, in meerderheid christen. Het valt aan te nemen, dat de kritiek van de christelijke kerken op het beleid van het kabinet extra hard aankwam. Het was als het ware de eigen achterban die zich, op grond van het Evangelie, verzette tegen allerlei voortwoekerend kwaad. Het staat ook te bezien of hindoes en moslims zich op een dergelijke manier zouden hebben uitgesproken over een in hun „sfeer" liggende regering.

Hoe ook: de kerken hebben met hun memoranda de ogen van veel Surinamers geopend en voor andere Surinamers bezwaren onder woorden gebracht. Ook hebben zij gedaan wat de grote partijen nalieten, namelijk het opkomen voor degenen die geen stem hadden en bovendien geen brood op de plank. Hoe het ook zij: de opstelling van de kerken is, als voorspel op de ingreep, zeker niet zonder invloed geweest. Geweld en inperking van de democratie hebben zij echter nimmer voor ogen gehad.

De christelijke kerken, met dus ongeveer de helft van de bevolking achter zich hebben zich verenigd in een Comite Christelijke Kerken, een al vrij oude instelling. Dit comite roerde zich aanvankelijk niet bijzonder. Kennelijk moest het onderling vertrouwen nog groeien. De laaste jaren heeft het zich echter sterk geweerd. Op een moedige manier. Vanuit, in wezen, een minderheidspositie. Met name in een land als Suriname, waar te velen te veel tekort komen, hebben de christelijke kerken daardoor zeer aan waarachtigheid gewonnen.

En het kritisch volgen van de ontwikkelingen gaat door. Een recent herderlijk schrijven laat ook het nieuwe bewind niet met rust.

Of de regerenden daar zo verguld mee zijn? Dat waren ze niet en dat zijn ze niet. Maar het surinaamse volk heeft er een stem door. Een stem, niet versluierd door de politiek, klinkend in het hier en nu en gedragen door het evangelie, dat spreekt van een andere vrijheid, een andere gerechtigheid en een andere orde....

Bestel C.C. voor een vriend

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100 Jaar Vrije Universiteit

door Hendrik Hart

Op 20 oktober 1880 opende Abraham Kuyper in het koor van de Nieuwe Kerk op de Dam in Amsterdam de Vrije Universiteit. Op dezelfde datum werd vorige maand in dezelfde kerk een indrukwekkende plechtigheid gehouden om de honderdste *dies natalis* (geboorte dag) te vieren.

In tegenwoordigheid van Koningin Beatrix (voor deze gelegenheid speciaal van een gezinsvakantie in Italie teruggekomen) werd aan negen personen een eredoctoraat verleend. Onder hen waren de heer Algra, oud-redakteur van het *Fries Dagblad*, en de Argentijn Jose Miguez Bonino, een bekend Zuid Amerikaanse bevrijdings theoloog. Daarnaast sprak de Rektor, Dr. H. Verheul, de *dies* rede uit, waaruit duidelijk bleek hoe overtuigd en strategies deze huidige leidsman van de VU als modern Christen te werk wil gaan bij het begin van een nieuwe eeuw. De avond tevoren was in de Oude Kerk een sobere, sfeervolle en mij erg aansprekende dienst gehouden om de verjaardag met gebed voor de VU te beginnen.

In de week die aan deze feestelijkheden vooraf ging organizeerde de universiteit een congres voor en over de wetenschap. Geleerden van over de hele wereld namen aan dit congres deel. Ongeveer twintig vertegenwoordigers kwamen van instituten en instellingen bij onze lezers wel bekend, zoals Calvin College, Dordt College, King's College en het ICS in Toronto.

De feestviering werd besloten met een receptie voor twee duizend genodigden in de zalen van het bekende Krasnapolsky hotel en daarna een luisterrijk concert van Bach's werken in de Nieuwe Kerk. De tweede eeuw werd geopend met een college van Dom Helder Camara uit Brazilie, de bekende Rooms Katholieke voorvechter van de onderdrukten in Latijns Amerika.

De Vrije Universiteit is niet meer de Gereformeerde universiteit van honderd jaar geleden, zoals uitgedrukt in de Latijnse naam *Universitas Libera Reformata*. Ook de accenten liggen vandaag anders. Wat de universiteit nu belangrijk vindt blijkt uit haar nauwe verbondenheid met mensen zoals Dom Helder en Jose Miguez. Zulke banden zijn zo nauw dat toen de Zuid Afrikaanse regering besloot aan ere-doctor Beiers Naudé geen toestemming te geven om de plechtigheid bij te wonen, men besloot om op de voorste rij van de Nieuwe Kerk een stoel open te laten, met daarop een kaartje waarop stond te lezen dat deze stoel voor Beiers Naudé gereserveerd was.

Maar het zou niet juist zijn om uit deze verandering van geestelijk klimaat en prioriteitsbesef de konklusie te trekken dat de VU geen Christelijke instelling meer is. Na de ontredderende worsteling om het nieuwe karakter van de universiteit te bepalen komt er nu meer tekening in dat beeld. Althans naar mijn mening begint de VU zich duidelijk aan te kondigen als een eukumenies Christelijke instelling. Vele leiding gevende figuren proberen bewust en principieel hun universiteit voor die keuze te stellen. En daarbij is m.i. ook duidelijk merkbaar de hernieuwde aandacht in wereldraad kringen voor het gezag van de Bijbel. Wat het vooralsnog moeilijk lijkt te maken om dit pad eensgezind in te slaan is het verwerken van de demokratizering binnen de universiteit.

Lezers van *Calvinist Contact* kunnen geloof ik dankbaar zijn met de VU dat zij zich in afhankelijkheid van God honderd jaar oud heeft zien worden, en ze kunnen er geloof ik ook goed aan doen de toekomst van de VU met een aktief gelovige belangstelling te blijven volgen. Mede daarom is het verheugend dat er nu een informeel samenwerkingsverband bestaat tussen VU, Calvin College and het ICS in Toronto.

MET DE VACCIN VAN VANDAAG IS ER GEEN EXCUUS ALS JE MAZELEN KRIJGT.

De laatste tijd is er in Ontario een ernstige toename in het aantal gevallen van mazelen waargenomen. In een tijd waarin moderne vaccins zo voldoende voorradig zijn is het voor u en uw gezin onnodig om dergelijke ziektes op te lopen. Vergeet niet dat mazelen kan lijden tot ernstige complicaties zoals longontsteking en hersenontsteking.

Vrouwen, op een leeftijd waarop ze kinderen krijgen, zouden zich er van moeten verzekeren dat ze ingeent zijn tegen rode hond — een ziekte die ernstige geboorte-afwijkingen kan veroorzaken.

Natuurlijk wilt u er het hele jaar zeker van zijn dat u en uw gezin tegen ziekte zijn beschermd. Er is geen betere tijd om een positieve stap te doen dan november, de Immunization Awareness Month, door u er van te overtuigen dat u immuun bent.

Vraag de dokter, of de afdeling van de plaatselijke gezondheidsdienst terwijl u daar bent naar een Ontario inentingskaart.

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NOTE OF THANKS

VANDERLEEK: To our children, relatives and friends, our thanks and appreciation for making the celebration of our 25th Wedding Anniversary such a happy and joyous occasion. Thanks for the gifts and many cards received. To God, be the glory.
Kees and Dorothy Vander Leek,
St. Catharines, ON.

BIRTHS

DEWIT: Thankful to God for the miracle of birth, we joyfully announce the precious gift of another healthy daughter, KRISTEN DESIREE, on October 26, 1980. A long-awaited sister for Janine. 4th grandchild for Mr. and Mrs. G. Reyneveld of Mossley, and 9th grandchild for Mr. and Mrs. P. De Wit of Dorchester. Another great-grandchild for Mevr. A. de Wit-Verduin of Holland. Gerry and Nellie DeWit.
26 Charles St., Dorchester, ON N0L 1G0.

ENZLIN: We, Ralph and Marian (nee Voskamp) with joy and thanksgiving to the Lord, are proud to announce the birth of our first child, a daughter, MARCIA JEANETTE, born October 25, 1980, weighing 9 lbs. 9 oz. Fourth grandchild for Opa and Oma Voskamp, Millgrove, first grandchild for Opa and Oma Enzlin, Woodstock.
283 Robinson St., Woodstock, ON.

FEDDES: John and Jane are thankful to the Lord for the safe arrival of Juanita's sister, JOANNE, on October 29, 1980. 5th grandchild for Mrs. J. Feddes and 8th grandchild for Mr. and Mrs. J. VanderHout.
R.R.#2, Box 16, Dundas, ON L9H 5E2.

HOFF: BENJAMIN was born on October 16, 1980. We are thankful to God for this wonderful blessing of new life that he has given to our family. Bram and Elly Hoff; Shannon, Aron, Marcel.
25 McKenzie, St. Catharines, ON L2M 2M9.

KLEIN-GELTINK: With thankfulness to God, we, Carl and Wilma, announce the birth of our second son, DARRYL MATTHEW, born October 29, 1980. A little brother for Christopher and another grandson for Mr. and Mrs. Bert Dunnewold and Mr. and Mrs. Fred Eringa.

MARRIAGES

WOUDSTRA-FLETCHER: Mr. and Mrs. Dirk R. Woudstra of Orono, ON and Mr. and Mrs. Keith Fletcher of Oshawa, ON, are pleased to announce the forthcoming marriage of their children, NANCY and DIRK. The wedding will take place, the Lord willing, on Friday, November 21, 1980, at 4 p.m. in the Rehoboth Chr. Ref. Church, Bowmanville. Rev. A. De Jager officiating.
Future address: R.R.#1, Orono, ON L0B 1M0.

ANNIVERSARIES

1930 1980
On November 13, 1980, the Lord willing, we hope to celebrate the 50th Wedding Anniversary of our parents and grandparents,

DIEDERIK and JOHANNA ASSINK
(nee Vos)

May the Lord, our God, bless them and keep them, in his care.
Harry & Ann Scholte; Gordon, Brian
Anita — La Palma, CA
Marianne — Berlin, Germany
Home address: 1026 - 4th Avenue, Suite #307, New Westminster, BC V3M 1T4.

1930 November 27 1980
Oldeboorn, Fr. St. Catharines, ON
With praise and thankfulness to the Lord, we hope to celebrate the 50th Wedding Anniversary of our parents, grandparents and great-grandparents,

FOLKERT and ANNA BERGSMA
(nee Brouwer)

We hope and pray, that they will be granted more happy years together.
Best wishes and all our love:
Wiebe & Dicky Bergsma — Richmond Hill, ON
Kornelis Bergsma — Chatsworth, ON
Henry & Dinie Bergsma — Brampton, ON
Jerry & Dianne Bergsma — St. Catharines, ON
Bouwe & Jennie Bergsma — St. Catharines, ON
Teresa & Joe Boone — Picture Butte, AB
Donald & Mary Bergsma — St. Catharines, ON
John & Barrieann Bergsma — Burlington, ON
31 grandchildren and 6 great-grandchildren
Open house, D.V., Saturday, November 29, 1980 at Maranatha Chr. Ref. Church, 301 Scott St., St. Catharines, ON.
Best wishes only, please.

1955 1980
Lethbridge Grimsby
With thankfulness to God, we hope to celebrate the 25th Wedding Anniversary of our parents,

EVERT and TRUDY JAGT
(nee Rozema)

on November 19, 1980.
Thankful children are:
Marie-Anna & Norman Eygenraam — Troy, ON
Lorraine — at home
"Casting all your care upon him, for he careth for you" (I Peter 5:7).
Grimsby, ON L3M 1S9.

On October 22, 1980, we children, thought of and thanked the Lord for our parents,

REV. PETER and ALI JONKER

who celebrated their 40th Wedding Anniversary.
Leo & Inneke Jonker & children
Herman & Magda Jonker & children
Roland & Coby Jonker & child
Peter & Francis Jonker & children
Alma & Clarence Reipma & children
Margot Jonker
John & Joanne Jonker & children
Martin Jonker
Caroline Jonker
Richmond, BC

D.V. we will celebrate our 25th Wedding Anniversary on November 22, 1980.

EVELYN and PETER MANTEL
"He who has brought us hitherto, will help us all our journey through."
86 Victoria, Vanastra
Mailing address: G.M.B. 306, R.R.#5, Clinton, ON N0M 1L0.

ANNIVERSARIES

1930 1980
Enschede, Brockville,
Holland Ontario, Canada
Met dank aan God hopen wij op donderdag 27 november, 1980 met onze ouders,

PIETER en MARIA EUVERMAN
(nee Schonewille)

hun 50 jarige echtvereniging te herdenken. We zijn dankbaar voor de vele jaren hen geschonken en wensen hen God's nabijheid in de komende jaren.
Hun kinderen en kleinkinderen:
Ralph & Wilma Euverman; Ralph & Ria, Joyce & Ron, Geoff — Ottawa
Annie & Albert Boer; Angela — Brockville
Fennie & George Van Veldhuizen; Bill, Georgette, George, Peter — New Jersey
Joan & Rolly Lubbers; Marianne, Ronald — Ottawa
Open house will be held at the Bethel Chr. Ref. Church on Saturday, November 29, 1980, from 2 - 4 p.m., Brockville.
Home address: 127 Abbott St., Brockville, ON.

1930 1980
Den Haag Brampton
With joy and thanksgiving to our Lord we are happy to announce the 50th Wedding Anniversary of our parents,

FRED and MARY KNETSCH
(nee Visser)

on November 14, 1980.
With congratulations and love:
Arie & Corrie Knetsch
Anne & Pete Kuiper
Mary & Hank Vanderburgh
Joanne & Charles Johnston
Chris & Ineke Knetsch
Lewis & Linda Knetsch
Fred & Carolyn Knetsch
Margaret & Rannie Armstrong
grandchildren and great-grandchildren
Home address: Trinity Towers, 7900 McLaughlin Rd. S., Brampton, ON.

Noordscharwoude Alliston
1940 November 29 1980
With praise and thanksgiving to our covenant God, we hope to celebrate the 40th Wedding Anniversary of our parents and grandparents,

LIEUWE and ANNIE MEINEMA
(nee Gutter)

on November 29, 1980, D.V.
Psalm 25:10: "All the paths of the Lord are steadfast love and faithfulness, for those who keep his covenant and his testimonies." A promise they have experienced since their wedding day. May God continue to bless and sustain them in their lives.
Best wishes from their children and grandchildren:
Hette & Sally Meinema; Patricia, Lisa, Len, Michael — Hamilton, ON
Margaret & Gerke Gerkema; Adrian, Anita, Sonja — Orillia, ON
Nellie & Harold Westerman; Joanne, Jan — Port Perry, ON
Lucy & Wayne Gort; Karen, Alex — Wyoming, MI
There will be an open house in the Alliston Chr. Ref. Church on Saturday afternoon from 2:30 - 4:30. Everyone welcome.
Home address: 26 Boyne Cres., Alliston, ON L0N 1A0.

1955 November 18 1980
Iron Springs Edmonton
With joy and thankfulness to our Lord, we are happy to announce the 25th Wedding Anniversary of our parents,

WIEBE and BETTY TOLMAN
(nee Wamsteeker)

With love and appreciation from:
Joyce — New Westminster, BC
Donna — New Westminster, BC
Lloyd & Betty — Castlegar, BC
Marie — at home
Home address: 3843 - 109 Ave., Edmonton, AB T5W 0G9.

ANNIVERSARIES

1955 November 11 1980
With thanksgiving to our heavenly Father, we remembered the 25th Wedding Anniversary of our parents,

MARTIN and PEARL RINTJEMA
(nee Koopman)

It is our prayer that God may spare them many more years for each other and us.
Their wedding text is Philippians 4:6
Jack
Diane & Keith Vreman; Kevin
Ray
Joyce & Harry
Tom
Susan
David
Robert
Christina
Open house will be held on November 15, 1980 from 2 p.m. until 5 p.m. at the Free Ref. Church, Chatham, ON.
Home address: R.R.#5, Chatham, ON

Leeuwarden Toronto
1930 1980
On November 20, 1980, D.V., we, with our parents,

RUURD JOHANNES and
RINSKE ROMKEMA
(nee VanderPloeg)

hope to celebrate their 50th Wedding Anniversary. On that day, we will thank God for all the blessings we as children and grandchildren, nephews and nieces have received through them.
Their children:
Cor & Hetty
Miep & Phil
Allan & Clary
Albert & Liz
Christine & Henk
15 grandchildren
nephews and nieces
Friends are invited to celebrate with us at an open house reception to be held at the Fellowship Chr. Ref. Church, 80 Thisteldown Blvd., Rexdale, on Saturday, November 22, from 2:30 - 5:00.
Home address: 87 Shendale Dr., Rexdale, ON M9W 2B6.

With thankful hearts to God who has proved to be ever faithful we, the children and grandchildren of

JOOST J. and ADRIANA M.J.
SCHOULS (nee Klink)

hope to celebrate with them, on November 29, 1980, D.V., their 45th Wedding Anniversary.
Isaiah 40:31.
Peter & Jeanette Schouls; Tim, Lynn, Michelle
Carl & Margaret Schouls; Debby, Brenda
Ann & John Van Schubert; Kimberley, Kevin, Darryl
Open house: Saturday, November 29, 1980, 2:30 - 4:30, Free Ref. Church, 1130 Finch Ave. W., Toronto. Best wishes only, please.
Home address: 40 Panorama Ct., Apt. #1008, Toronto, ON

The Lord willing, on December 7, 1980, we hope to celebrate the 40th Wedding Anniversary of our dear parents and grandparents,

RUDY and ANNEKE VAN HATTEM

„Ziet, Ik ben met ulieden al de dagen tot de voleinding der wereld."
Wat de toekomst brengen moge, my geleidt des Heren hand.
Their thankful children and grandchildren:
Miep & Wim Palm; Gea & Klaas, Anneke — Heemskerk, Holland
Herman & Aida Van Hattem; Hendrik, Caroline, Teresa, Yvonne, Randy, Andrew — Berwick, NS
Henk & Irene Van Hattem; David & Julisia — Belleville, ON
Kathy & Peter Hartenhof; Richard, Anneke, Janice, Timothy — Aylesford, NS
Rudy & Alice Van Hattem; Jennifer, Amy, Laura — Woodville, NS
Dick & Peggy Van Hattem; Dereck — New Mines, NS
Home address: R.R.#2, Cambridge St., Kings Co., NS

ANNIVERSARIES

"Praise God, from whom all blessings flow." With joy in my heart and thankfulness to the Lord, I am happy to announce the 25th Wedding Anniversary of my dear children,

MINNE and ELSIE VAN ES
(nee Boersma)

on December 3, 1980. May the Lord continue to sustain them in the years ahead for each other, and for us all.
Love and congratulations from their Mother,
Ymkje Boersma (nee Heidinga)
This joy will be shared by their children and grandchildren:
Emily & John Rowley; Erin Grace
Shirley & Bert Jansen; Andrea Lynn
Donald Van Es
Mary Jane Van Es
Home address: 117 Prince Edward St., Brighton, ON K0K 1H0.

1955 November 17 1980
With praise and thanksgiving to God, we hope to celebrate the 25th Wedding Anniversary of our parents, and grandparents,

PETER and WILLY VANDERMEER
(nee deZoete)

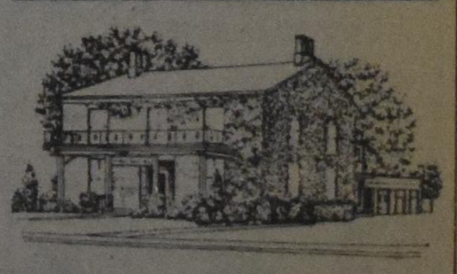
"But seek first his kingdom and his righteousness and all these things shall be yours as well" (Matthew 6:33).
Our congratulations and love,
John & Angie Van Berkel; Johnathan, Randy
Home address: Creek Rd., R.R.#3, Niagara-on-the-Lake, ON L0S 1J0.

OBITUARIES

After a short illness, but a blessed and full life, on November 3, 1980, the Lord took unto himself his beloved child, our dear husband, father, grandfather, and great-grandfather,

JAN FRENS BERGMAN

at the age of 75.
I heard the voice of Jesus say,
Come unto me and rest,
Lay down thou weary one lay down
Thy head upon my breast
I came to Jesus as I was
Weary and worn and sad
I found in him a resting place
And he has made me glad.
Psalter Hymnal 413: 1, 2, 3.
Dear husband and father of:
Wilma Bergman (nee Osinga)
John & Jannie Bergman — Woodstock, ON
Frank & Willy Van Marrum — Meadowville, ON
Jans & Corrie Bergman — Woodstock, ON
John & Jennie Donker — Woodstock, ON
Bert & Frieda Bergman — Welland-port, ON
Luke & Elisabeth Bergman — Calgary, AB
John H. & Teena Bergman — Woodstock, ON
Tim & Mary Bergman — Woodstock, ON
Frank & Nellie Bergman — Guelph, ON
Henk & Jean Bergman — Ingersoll, ON
and 34 grandchildren and 10 great-grandchildren
Home address: 44 Vansittart Ave., Woodstock, ON N4S 6E2.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Christian Funeral Director

Please note Classified advertising deadline:
Friday, 10 a.m., one week prior to publishing date.

OBITUARIES

On October 31, 1980, the Lord took unto himself our dear brother-in-law and uncle,

RALPH BOVERHOF

in his 68th year. Husband of Alice Boverhof (nee Hoogezand).
"Precious in the sight of the Lord is the death of his saints" (Psalm 116:15).
Mrs. H. Van Leusen (nee Hoogezand) — Barrie, ON
Mrs. J. Hoogezand — Dromten, Holland
Mr. & Mrs. W. Donker — Fenwick, ON
Mr. & Mrs. K. Zwier — Wellandport, ON
Mr. & Mrs. J. Veldman — Wellandport, ON
Nieces and nephews

Hierbij betuigen wij onze innige deelneming aan Mrs. Alice Boverhof en familie bij het plotseling overlijden van hun man en vader,

RALPH BOVERHOF

Moge de Here hen troosten en sterken in dit zware verlies. I Thess. 4:13 & 14.
De Hollandse Mannen- en Vrouwenvereniging van de Chr. Ref. Church, Wellandport.

Op 31 oktober 1980, werden we er allen weer aan herinnerd hoe broos het leven is. We werden geschokt door het plotselinge overlijden van ons aller vriend en medelid

ROELOF BOVERHOF

Wij danken de Here onze God voor wat we mochten ontvangen door onze overleden vriend. Hij stond altijd klaar voor onze groep. Wij zullen hem allen missen en wij bidden dat de Here zijn vrouw en kinderen nabij wil zijn in dit zware verlies. Wij begrijpen God's wegen met ons hier niet altijd, maar eenmaal zullen we het begrijpen en Hem de lof er voor brengen.
Namens de leden van „The Golden Age Club," Wellandport, ON.

On November 6, 1980, we celebrated the Homecoming of our son, brother and brother-in-law. In his infinite wisdom, through a tragic accident in Alberta, on October 31, 1980, God took home, in his 21st year,

WALTER SIDNEY (SID) BROUWER

He lived for his Saviour, guided by Philippians 2:1-15.
George & Ida Brouwer
Ted & Kathy (girlfriend)
Rita & Herb Sybenga
Judy
His favourite hymn: "Lord Jesus I long to be perfectly whole; I want thee for ever to live in my soul; Break down every idol, cast out every foe; Now wash me and I shall be whiter than snow."
1177 Carr St., Sarnia, ON

OBITUARIES

"The Lord was his Shepherd."
November 4, 1980
The Lord took home our beloved brother-in-law,

WILLEM COLYN

at the age of 71. Dear husband of Annie Colyn (nee Teitsma).
We pray to the Lord that He will strengthen our sister and the children,

Lies & Piet Faas — Emmeloord, Holland
Teye & Atie Teitsma — Grimsby, ON
Gys & Minke Teitsma — Heiloo, Holland
Pier & Dieuw Teitsma — Haarlem, Holland
Mep & Kees v.d. Flier — Soest, Holland
Elly & Kees v.d. Wel — Soest, Holland

The Lord, at his appointed time on November 4, 1980, took home our friend,

WIM COLYN

May our Father in heaven be near to Annie and her family in their sorrow.
"For as in Adam, all die, so also in Christ shall all be made alive!"
John & Hilly Bakker
Riek Bezuyen
Liesbeth Colenbrander
Dine Teeuwsen
Nel van Brakel
Jannetje Van Eek
Sjenk & Els Van Soelen
Wietske Vander Veen

Heden nam de Here plotseling tot Zich in Zijn eeuwige heerlijkheid, tijdens een bezoek aan Canada, mijn innig geliefde vrouw en onze zorgzame moeder, behuwd-, groot- en overgrootmoeder

ANNA WOUTERINA VAN SOELEN
(nee Versteeg)

na een gelukkig huwelijk van ruim 52 jaar, in de ouderdom van 75 jaar en 7 maanden.
Zondag 1. Heid. Cath.
Gez. 300: „Eens als de bazuinen klinken."
K. Van Soelen, Hoogeind 7, Tricht, Gld., Holland
Bets & Klaas Pastoor, Holland
Bert & Alida Van Soelen — Dunnville
Cor & Ena Van Soelen — Wellandport
Sinus & Ge Van Soelen — Wellandport
Siny & Cor de Ruiter — Matsqui, BC
Frans Van Soelen, Holland
Annie & Peter Van Zandwijk, Holland
Rina Van Soelen — Belgie
Klein-en achterkleinkinderen.

De begrafenis heeft plaats gehad op zaterdag 8 november 1980 in Buurmalsen, Gld.

3 november 1980

OBITUARIES

On October 27, 1980, our heavenly Father suddenly took to be with him our dearly beloved husband, father and grandfather,

HARKE DOUMA

at the age of 62.
Dear husband of:
Riemke Martje Douma (nee Dykstra)
Dear father of:
Jeanette & Ted Hawkins — Brantford, ON
Sylvia & Gerry Holtrop — Doon, Iowa
Joanne Douma — Brantford, ON
Dora Douma — Brantford, ON
Jim & Georgina Douma — Delhi, ON
George Douma — Simcoe, ON
Grandfather of:
Paul, Michael, Jason, Stephen Hawkins; Kimberly, Steven Holtrop; Tammy, Neil Douma.
Psalm 91: 1 & 2
Funeral services were held October 29, 1980, in the Chr. Ref. Church of Simcoe. Rev. Jongsma officiated.
Home address: 77 Elm St., Simcoe, ON N3Y 3B7.

On October 25, 1980, the Lord brought home into his eternal glory, our dearly beloved wife and mother,

ALBERTHA LESAGE
(nee Blanken)

in her 54th year.
"Now we know that if the earthly tent we live in is destroyed, we have a building from God, an eternal house in heaven, not built by human hands" (2 Cor. 5:1 NIV).
J.C. Lesage
Jasper & Phyllis Lesage — St. Catharines
Frank & Bertha Lesage — St. Catharines
Dieni & Henry Gerryts — Wellandport
Wilma & Whitney Numan, Victoria, BC,
Ted
Roger
9 grandchildren.

On November 1, 1980, the Lord took unto himself, our dear brother,

BAUKE MULDER

at the age of 69 years.
Beloved husband of Hiltje Mulder-Veenstra, R.R.#2, Mossley, ON
Tjeerd & Teatske Mulder — Beachville, ON
Aaltje Mulder — Boornbergum, Fr.
Wietse & Marijke Mulder — Ingersoll, ON
Inke & Griet Mulder — Sexbierum, Fr.
Niek & Minke Verver — Alkmaar, N.H.
Klaas & Lamkje Mulder — Sneek, Fr.
Jannes & Jantje Eising — Simcoe, ON
Bart & Riek Mulder — Burgessville, ON
Geert & Neeltje Huisman — Drachten, Fr.

OBITUARIES

October 22, 1911 - November 1, 1980
After a lengthy illness, we are thankful that the Lord has taken to himself, our beloved husband, father, grandfather and great-grandfather,

BAUKE MULDER

Missed and dearly remembered by his family,
Hilda Mulder (Veenstra) — Mossely
Femke & Evert Bergsma — Crampton
Nelda & Luke Tenker — Aylmer
Oakie & Henrietta Mulder — Ingersoll
Allen & Lorna Mulder — Ingersoll
Joanne & Gerry Klingenberg — Alberta
William & Diana Mulder — Brownsville
and 18 grandchildren and 1 great-grandchild
Psalm 121: 1-2: "I lift up my eyes to the hills. From whence does my help come? My help comes from the Lord, who made heaven and earth."

Jesus loves me! This I know; For the Bible tells me so.

RODNEY IVAN ODOLPHY

Born November 5, 1978, taken to glory, October 30, 1980, went on his way to Jesus, rejoicing. The Sunflowers and their counselors express their deepest sympathy to Derrick and Sylvia Odolphy with the loss of their little son.
"He heals the brokenhearted, binding up their wounds" (Psalm 147:3).
Sarnia, ON.

HELP WANTED

ANISHINABE RESPECT is an employment skills program designed to enable native Canadian families in Winnipeg to develop their employment skills and to develop spiritually.

ANISHINABE RESPECT Needs A Director

Applicants must be able to:
- work with different cultures
- relate well with people
- manage a non-profit corporation
- work under a board of directors (Canadian Midwest Diaconal Conference)
- live in Winnipeg

CRWRC is recruiting for this position. Please write or call:
CRWRC, 2850 Kalamazoo, S.E., Grand Rapids, MI 49560, (616) 241-1691, ext. 193 or
CRWRC-Canada, Box 5070, Burlington, ON L7R 3Y8, (416) 637-3434

OBITUARIES

Romans 8:10: "But if Christ is in you though your bodies are dead because of sin, your spirits are alive because of righteousness."
On November 5, 1980, our Lord called home in his 69th year, his faithful servant,

REV. AREND W. SCHAAFSMA

while very much enjoying the extra years that the Lord gave him, after a serious illness.
Our beloved father, grandfather and husband will be missed by:
Wife: Dini Schaafsma (nee Swen)
and children:
Peter & Joan Schaafsma
Joe & Jeanette Schaafsma
Jeff & Chris Wubs
Andrew & Ena Schaafsma
Mike & Ada Tigchelaar
Bert & Diane Slofstra
Art & Suzie Schaafsma
21 grandchildren
John 12: 26: "If any one serves me, he must follow me; where I am, there shall my servant be also; if anyone serves me, the Father will honour him."
In lieu of flowers, a donation to the Back to God Hour would be gratefully received.

HELP WANTED

We are looking for an **assistant** in our **Potatoe enterprise**. Male person, 20-years or older. Positive member of Chr. Ref. Church. Dependable and clean. Horticultural/Agricultural minded. Send your applications with 2 references to: **Alberta Potatoes**, R.R.#2, Red Deer, AB T4N 5E2.

Youth Ministry

The Emmanuel and Maranatha Churches of Calgary have decided to call a pastor for youth and singles.
Anyone interested,
phone collect:
Pastor Joosse:
(403) 242-5156
or Pastor Hielema:
(403) 286-3585.

The Ontario Alliance of Christian Schools

invites applications for the position of

Education Coordinator

This part-time position will require a person with considerable teaching and administrative experience at the elementary level in the Christian schools in Ontario.

Inquiries and applications should be sent to the O.A.C.S. Executive Director:
Mr. A. Guldemond, 547 West 5th Street, Hamilton, Ontario L9C 3P7.

Classified Advertising

HELP WANTED

CABINET MAKER required for Millwork Shop. Must have a minimum of 5 year experience and be familiar with all phases of Millwork. This is a permanent position with attractive salary. Reply in writing to H. De Vries, P.O. Box 6063, Station D, London, ON N5W 5R6, or phone 519-673-4671, evenings 519-453-3057.

WANTED: DAIRYMAN for large dairy operation. Experience an asset. Reference required. Reply to Box #1, Calvinist Contact, Suite 211, 10020 — 108 St., Edmonton, AB T5J 1K6.

Christian Reformed family in small town in **Southern Ontario**, father mid 40s and 4 school-age children, are looking for a **housekeeper**. Please write to Box #4560, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

FOR RENT

MODERN 3-BEDROOM BUNGALOW. Conveniently located on large lot in Oshawa. Available from Dec. 29 - June 30, 1981. Contact **(416) 741-7577.**

MODERN APARTMENT FOR RENT IN LONDON: 1 bedroom; bathroom, shower, livingroom-kitchenette combination. References. $195. **681-4380**.

REAL ESTATE

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BROILER QUOTA, 20,000 plus class 2 roaster A quota, 12,120 basic layer quota, 13,000. 50,000 annual pullet production, 50 acres, modern 4,000 sq. ft. home, with built-in pool, second home, modern barns, scenic property.

250 ACRES, 150 workable, Teeswater loam, well-drained, 100 acres bush, house, barn, drill-well, silo, $250,000.

182 ACRES, brick 4 bedroom home, farrow-to-finish, good land, south of Clinton.

DAIRY, 50 TIE-UPS, 66 free stall, harvestor and silo, brick house, excellent building, herd and quota included, 175 acres.

DAIRY, 60 cows, large quota, attractive buildings, 3 silos, 150 acres, modernized home.

237 ACRES, 225 workable, 80 milk cows, 50 young Holsteins, large quotas, 24,000 basic broiler quota. Near Clinton.

703 ACRES, 3 sets of buildings, good cash crop, 4 mile radius.

225 ACRES, 210 workable. 74 tie-up barn, second barn. Good home. $300,000 — with cattle, quota and machinery $465,000.

DAIRY 160 ACRES, 150 workable. 55 head Freestall, four stall parlour, modern barns, good home. Cattle, quota and machinery included.

We have other farms available. ASK FOR OUR BROCHURE.

PETER DAMSMA,
R.R.#5, Clinton, ON
Phone: 519-482-9849

FARM WANTED
Small hobby farm wanted, preferably in middle or southern **Ontario**, with small running creek or flowing well. Phone: **1-705-428-5792.**

DAIRY FARM
(near Peterborough)
293 acres, 3 barns, 2 houses. Space for 120 cattle. Pipeline milkers. Land and approximately 85 cattle. Excellent quota and full line of machinery.
Call Louise Heusinkveld
416-844-8724
BRETHOUR REALTY SERVICES
Oakville, ON

REAL ESTATE

COUNTRY LIVING
Spotless 3 bedroom bungalow on 1 acre wooded lot opposite conservation area. Large country kitchen, fireplace in living room, cedar deck and much, much more! Large 10% mortgage. Dunnville area. Also: 3 bedroom house on 2 acres with a trout pond; 2 fireplaces. Great value. Mount Forest area.
Call Louise Heusinkveld
416-844-8724
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London, Ontario

Your Complete Real Estate Service

Stanley Vandergoot
Real Estate

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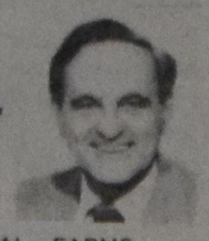
Realtor
1880 Dundas St.,
London, Ontario
N5W 3G2



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Res.: (519) 672-2283

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Mobile home in **Florida**, in good condition, 2 bedrooms, close to Chr. Ref. Church, and 5 minute walk to 3 shopping centres, screened-in porch. Asking **$5,000**.
Apply to:
Mell Ten Hoor
Sunshine Mobile Village
2765 - 10 Ave. N., lot 25,
Lake Worth, Florida 33461.
For Canada phone:
392-8097
Tom Draaistra
R.R.#4, Trenton, ON
or
Mell Ten Hoor
250 Dufferin Ave.,
Trenton, ON K8V 5E9.

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Well-established auto-body repair and paint shop, licenced for used-car sales, with gross income over $200,000 yearly. Huge parking lot — front and rear, equipment included, going concern.
For more details call:
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416-774-7624
and ask for Art Vander Vliet
774-4611 (evgs.)

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GREENHOUSES — 35,000 sq.ft. with nice brick bungalow, 7 acres of choice sandy loam. Niagara-on-the-Lake. Asking $259,000.

GRIMSBY — 15,200 sq.ft. of glass with brick ranch and 19.4 acres. Bank-sale, only $129,000.

VACANT LAND — 82 acres with mature bush, near Welland. $6,000 down and low interest mortgage back to owner.

Call or write:
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937-7122 or
Res.: 643-3490

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70 ACRE CHOICE CROP LAND, 10,000 sq. ft. poultry barn, suitable for broiler breeders, large workshop, private air strip, 2½ storey brick century home. Extra large rooms, yet modern throughout, 2 baths, near Nanticoke and Hagersville, priced right, plus an 11% mortgage.

200 ACRE DAIRY FARM, nearly new home, top quality registered Holsteins, good milk quota, one of the best farms in the county.

Member of the Agri-Vision Organization.

For more information call:
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220 Broad St. E., Dunnville, ON
416-774-7624
and ask for Keith Miller
774-4077 (evgs.)

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ORONO, ON L0B 1M0
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EMPLOY. WANTED

Man, with considerable experience in the management of Residential Construction Firms and in Industrial Inventory-control, and with many years involvement in Christian education, is looking for meaningful employment. Responsible and adaptable, I prefer the **Niagara Peninsula** but will consider other areas. Please write or phone: John Wynia, 92 Grapeview Dr., R.R.#3, St. Catharines, ON L2R 6P9. Tel: 416-682-6981.

PERSONAL

WANTED: to locate an old friend, **JAN OLTHOF**. Emigrated to Canada, from Delfzyl, Netherlands about 10 years ago. He is about 36 years of age. Anyone knowing his whereabouts please contact Mr. Hendrik Boxma, Wooddale, IL, USA. Tel: 312-860-1712.

BUSINESS

Let's face it!

There is a lot of value in a family picture taken in your home. Surprise your relatives with one at Christmas.

ACT NOW!!!
and call
Mrs. Vander Munnik
at
389-9626
Hamilton

TEACHERS NEEDED

COTTAM: Emmanuel Christian Academy, Cottam, ON requires a full-time **Administrator-Principal**. Duties to commence **January 1, 1981** or **August 1, 1981**. Send all enquiries to: Wm. Hordyk, Principal, Box 220, Cottam, ON N0R 1B0.

TEACHERS NEEDED

THUNDER BAY: Thunder Bay Christian School invites applications for a teaching position for **grade 7**, commencing **January 1, 1981**. Please send applications to: G.J. Grootenboer, R.R.#1, Murillo, ON P0T 2G0. Tel: 807-935-2778.

WYOMING: Due to unforseen circumstances, the John Knox Christian School is in need of a **combined grade 1 and 2** teacher, to begin on or before **January 6, 1981.** Please contact the principal, S. Van Reenen for applications. John Knox Chr. School, P.O. Box 81, Wyoming, ON N0N 1T0. Telephone: 519-845-3112 (school).

MISCELLANEOUS

THE GOVERNMENT OF THE PROVINCE OF ONTARIO HAS MADE AVAILABLE
16 bursaries of $5,000
FOR THE TRAINING OF CHAPLAINS
Training centres will be Toronto, Brampton and Kingston
There is the possibility of matching denominational grants for successful applicants.
The Chaplaincy Committee would like to hear from interested members of the clergy ***before November 30, 1980.***
Please direct your inquiries to the secretary:
Carl D. Tuyl, 238 Bessborough, Toronto, ON M4G 3K3.

Bible teaching in Hungarian schools?

VIENNA (EP) — After much debate, the ministry of education of Hungary has declared the Bible a "profound" cultural work — and is allowing "excerpts" to be studied in select secondary schools for the first time since the Communists took over Hungary in 1956. According to Kosneveles, a weekly journal published by the Hungarian Ministry of Education, the move came in response to "justifiable demands" by educators, writers, and academicians (including Marxists) as well as clergy.

The move has opened up a new debate as to how the Bible will be taught, and by whom. The Ministry of Education has made it clear that the Bible will be taught as literature rather than as a "source of faith." It is also to be taught in such a way that it does not "intensify differences between the Church's (position) and our own (atheistic) attitude," according to a report from East/West News Service.

Crosses and McDonald's arches

VERO BEACH, FL (EP via RNS) — A new city ordinance here has lumped crosses in the same category as the golden arches atop McDonald's hamburger restaurants. But outraged clergy have secured a promise from city officials to review the law.

The ordinance, says all rooftop signs must come down by the end of 1982. It applies equally to both the McDonald's sign and the cross atop First Baptist Church here. The law was passed in 1977, but the city only recently included crosses and signs in the offending classification, said building department director Ester Rymer.

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Tel: 388-8824

EVENTS

Radio and TV multiplies impact of crusade in Ecuador

GUAYAQUIL, Ecuador, (EP) — Evangelist Luis Palau's September 7-21 crusade in this coastal port city of 1,100,000 was commended by evangelicals for making a nationwide impact for the Gospel. Crusade Committee President, Jaime Cepeda observed, "This is by far the largest evangelistic event in the history of Guayaquil, a city with less than 1 percent claiming to be evangelical."

The crusade, which was broadcast on local radio and then transmitted to at least ten countries in Central and South America, had a cumulative attendance of 76,000 in Guayaquil, with 2,850 registered commitments to Christ, plus a radio listening audience estimated in the millions.

Ecuador's largest television network, "Telecentro," broadcast the evangelist's live question and answer program during the crusade. For twelve consecutive nights people phoned Rev. Palau at the station seeking biblical solutions to personal problems.

"The impact of the nationwide TV broadcasts was without parallel in Ecuador," said Andrew Rennie, a Christian Brethren missionary. "The effect in Quito, Ecuador's capital, 250 miles from Guayaquil, was 'unbelievable,' " according to Jose Reynoso, Spanish program director for HCJB Radio. "It seemed the entire nation was watching," Mr. Reynoso said.

Grande Prairie — LaGlace CRC
will celebrate its
25th Anniversary
on December 5, & 7,
with a banquet on Friday evening and special worship services on Sunday. All former members are cordially invited to join us in fellowship and thanksgiving.

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over 40 new and reconditioned pianos.
Tel: 416-689-6833
HIGHWAY 5, JUST WEST OF WATERDOWN

The Association for Substitute Family Living which operates
Homestead
cordially invites you to attend the Second Annual General meeting
Wednesday, November 19, 1980
at 8:00, the Lord willing,
First Christian Reformed Church
181 Charlton Ave. W.,
Hamilton, Ontario.
Special guest
Rev. Dr. Peter Van Katwijk
director
Cambridge Interfaith Pastoral Counseling Centre
topic:
Christianity and mental health.

The Dutch Grocer
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LET'S PLAY CHESS

Editor: Pete Layer

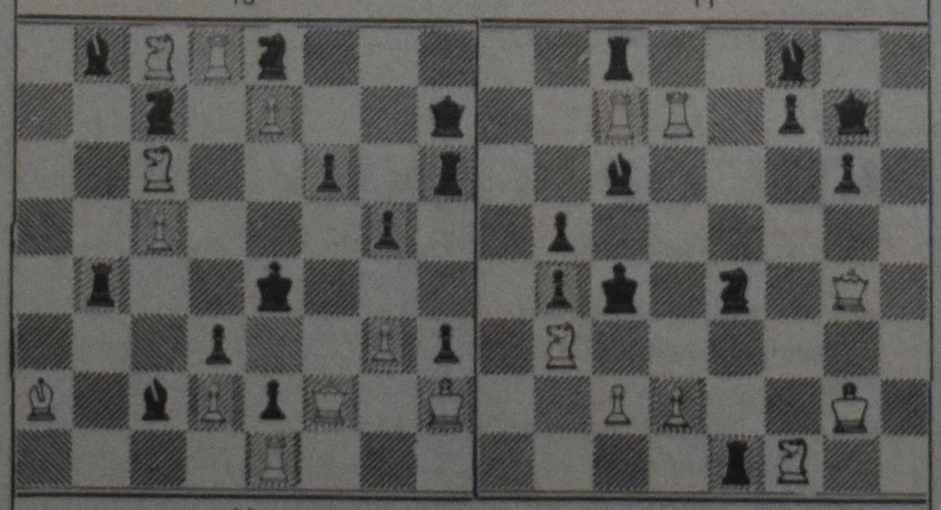
SECOND SERIES OF PROBLEMS IN NOVEMBER

#850
C.F. Biesheuvel,
Holland, 1972

13

#851
A. Ellerman,
Argentina, 1947

11



11
3-mover 3 pts.

8
2-mover 2 pts.

Comments

1. I hope you have as much fun as I did, unravelling the mysteries of problem #850. The obvious threat: 2. P-N4 and 3. Q-K3 mate is correct. The trick is to find the keymove to make it work since the Black Knight on QB2 may move. Please give the key, threat as above, and all the variations you can find (some are well-hidden).

2. The two-mover is a good "classical" problem. Mr. Ellerman knew how to make two-movers for solvers appealing, interesting and challenging. Please give the key and threat, if any.

3. The deadline is Boxing Day, 1980 for all the November problems, if you receive this issue before Christmas. Correspondence received from the west coast indicates this may not happen.

CALENDAR OF EVENTS

Ontario

Sept. 24-Dec. 3	**Clinton:** Focus on the Family film series in the Clinton District Chr. School, Princess St.
Nov. 4-Dec. 16	Focus on the Family film series to be shown at the Maranatha Chr. Ref. Church of **York**, ON. Tuesday nights at 8:00.
Nov. 15	St. Thomas Male Choir will have their concert in the Fruitland Chr. Ref. Church at 8 p.m.
Nov. 15	Fall youth workshops, Grimsby, Ont., beginning at 1:45 p.m. Workshops dealing with "Media trap," "Sound advice," "Strong hold on God." Dinner will be available.
Nov. 19	The Association for Substitute Family Living which operates Homestead cordially invites all to attend the Second Annual General Meeting, Wednesday, November 19 at 8:00 p.m. in the First Chr. Ref. Church of Hamilton Corner of Hess St. and Charlton Ave. Guest speaker: Rev. Dr. Peter Van Katwijk, Director of the Cambridge Interfaith Pastoral Counseling Centre. Topic: Christianity and Mental Health.
Nov. 29	Annual Bazaar at the John Knox Chr. School in Clarkson, ON. Starting at 12:30 p.m.

Ambassadors in Concert
Hamilton: St. John's Presbyterian Church (Main St.) Nov. 28 at 8:00 p.m.

Christmas Concerts
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St. Catharines — Dec. 13: St. Thomas Anglican Church, Niagara St. Also with organist, Andre Knevel.
Bowmanville — Dec. 20: Rehoboth Chr. Ref. Church, Scuggog St.
Willowdale — Dec. 26: (Boxing day). Willowdale United Church, Kenneth Ave.

Alberta

Nov. 21	C.F.F. Annual Convention at Lacombe Memorial Centre beginning at 9 a.m. ending with a banquet. Theme: Energy and Agriculture: Can Less be More?
Nov.21-23	Habitat Festival for the Eighties — A family conference on Conserver Life-Style.

British Columbia

Nov. 21-22	The Department of Philosophy at Simon Fraser University will sponsor a seminar entitled "Moral Problems in Health Care," to be held at Hotel Vancouver, Vancouver, BC. Among topics to be dealt with are "Euthanasia," "Informed Consent," "Right to Know." For further information, contact the university's Continuing Studies department at 291-3298.

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Fri.Nov.21	Wed.Nov.19	Fri.Nov.14-10a.m.	Thurs.Nov.13-10a.m.
Fri.Nov.28	Wed.Nov.26	Fri.Nov.21-10a.m.	Thurs.Nov.20-10a.m.
Fri.Dec.5	Wed.Dec.3	Fri.Nov.28-10a.m.	Thurs.Nov.27-10a.m.

Books

Theology

Things yet to come

The Bible and the Future, by Anthony A. Hoekema; published by William B. Eerdmans, Grand Rapids, MI, 1979; in Canada: by Oxford University Press, Don Mills, ON; hardcover, 343 pp.; $12.95 (U.S.). Reviewed by Theodore Plantinga, Department of Philosophy, Calvin College, Grand Rapids, MI.

In recent decades believers have been assaulted by fresh waves of thinking about eschatology (the doctrine of the last things). Scores of new books have appeared, many of them containing startling ideas. Some give us detailed predictions about political events in the 1980s and 1990s, while others present an eschatology of the present in which there is no room for a return of Christ beyond the reality of Christ in our lives here and now.

In this confusing whirl of ideas, Reformed believers can be forgiven for wondering just what they are thinking. What is the historic Reformed position on the millennium, the question of the "immortal soul," and the nature of life on the new earth?

Those who find themselves asking such questions will not want to pass up Prof. Hoekema's book, for it is a balanced and thorough treatment of many of these issues on a Reformed basis. Perplexed believers would do well to study it carefully, especially as they read the more sensational books about the Bible and the future.

The author has neatly avoided needless complexity, but without oversimplifying. The discussion of the eschatalogical thinking of such theologians as Cullmann, Barth, Moltmann, and Bultmann is confined to an appendix, which many readers will probably choose to skip because it is a good deal more difficult than the main body of the book.

I did not find the book quite as strong in its presentation of the Christian understanding of history (Chapters 1-6) as in its presentation of the events accompanying and following Christ's return (Chapters 7-20). In particular, I would like to have seen more attention paid to the continuing reality of the covenant and its relevance for understanding all of world history.

There are very few parallels to Prof. Hoekema's book. It belongs in every Reformed home, for it is well worth reading and re-reading. Let's hope that Prof. Hoekema, now retired from his teaching duties at Calvin Seminary, is at work on more books through which God's people can be built up in their knowledge of the biblical message.

Theology

Basic preaching doesn't change

Collected Writings of John Murray, I: The Claims of Truth; published by The Banner of Truth Trust, Edinburgh, 1979; in Canada: Lawson and Falle, Cambridge, ON; 374 pp., hardcover; $18.95. Reviewed by Rev. John Bolt, Grand Rapids, MI.

John Murray, who taught systematic theology at Westminster Theological Seminary from 1930-1966, was a biblical and ecclesiastical theologian. His writing was not intended in the first place to impress fellow theologians but to build up the faith of the Reformed churches.

This first volume of his collected writings on various doctrinal and ethical themes reflects Murray's concern that the Reformed-Presbyterian Churches learn, love and live out of their rich theological-confessional heritage. The volume is divided into topical sections including, "Jesus Christ," "The Christian Life," "The Church," "The Moral Law" and "The Fourth Commandment."

While these essays are highly readable, they are nevertheless meat and not milk. And that is as it should be. I was especially struck by what Murray writes about evangelism and evangelistic preaching. He not only takes issue with Arminian evangelistic practice but also with hyper-Calvinism and forthrightly affirms the free offer of the Gospel.

What he wrote about evangelism in 1937 (!) is no less applicable today especially to the electronic evangelism which all too many Reformed people view uncritically: "In these times there is much evangelism that is clap-trap, much so-called evangelism that does not have the gospel, and much also of evangelism that, though evangelical in its general spirit and result, is not true to the whole counsel of God." Because of his concern to have the whole counsel of God preached, Murray argues eloquently that election and limited atonement can be preached in an evangelistic way.

It is also worth noting that Murray, a Scottish Calvinist, also acknowledges what Dutch Calvinists after Kuyper have referred to as "sphere-sovereignty." Church and state, he writes, are both subordinate to God, and to Christ in his mediatorial dominion as head over all things to his body the church. Both church and state are under obligation to recognize this subordination and the corresponding coordination of their respective spheres of operation in the divine institution.

But while this diversity of function and of sphere must be recognized, guarded and maintained, the larger unity within which this diversity exists must not be overlooked. The principle that defines this unity is the sovereignty of God and the obligation emanating from it is the requirement that both church and state must promote the interests of the kingdom of God."

In the same essay Murray also affirms the need for political preaching: "The functions of the civil magistrate, therefore, come within the scope of the church's proclamation in every respect in which the Word of God bears upon the proper or improper discharge of these functions, and it is only misconception of what is involved in the proclamation of the whole counsel of God that leads to the notion that the church has no concern with the political sphere."

Finally, one of Murray's comments on Calvin as a theologian is worth repeating as an abiding norm for all theologians: "By God's grace, Calvin united in an eminent degree, a degree unsurpassed in the history of the church since the apostolic age, piety and learning. Any theologian is unfitted for his task unless he knows the power of the redemption of which Holy Scripture is the revelation."

Heartily recommended!

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Books

Theology

Dispensationalism dogma

Will Man Survive? The Bible Looks at Man's Future by J. Dwight Pentecost; published by Zondervan Publishing House, Grand Rapids, MI, 1980; in Canada: H.G. Mitchell; 208 pages; $4.95 (U.S.). Reviewed by Rev. Johan D Tangelder, Strathroy, ON.

The focal point of history is Palestine. During the last 3½ years of the 7-year great tribulation there will be no less than four invasions of Palestine. Chapter after chapter in the Old Testament is devoted to the Common Market in Europe and the movement towards refederation. The anti-Christ will begin his rule in Europe. He will rule over the federation of European nations. God has "not only brought Russia to a place of prominence, but he is also aligning the Arab states under the leadership of Russia — and all of this is taking place simultaneously." There will be no atomic war before the rapture. The millennial temple will be built in Jerusalem after Christ's second coming. The real hope of the Christian is the secret rapture that will take place before the great tribulation period. Pentecost's book is full of such fanciful speculations. Texts are taken out of contexts. This doomsday reading is meant to give spiritual assurance in our difficult, troubled and trying days.

J. Dwight Pentecost's dispensationalism is of the same genre as Hal Lindsey's. It is supposed to be deep and clear Bible teaching. But it is neither deep nor clear. It is doing injustice to the total message of the Word of God, and it creates confusion and distress in the mind of the readers. Furthermore, you get the impression as you read this type of literature that the world situation is getting worse. We see the signs of the times all around us. Soon we will escape this evil world. Praise the Lord.

But God has not given prophecy to confuse but to comfort his people. Prophecy is neither a divine chess game nor a complicated knot to be unravelled. God is the God of history. And while we are waiting for the Lord's return, we must busy ourselves in serving our King, Jesus. The gospel doesn't call for an escapism from reality, but for an involvement in this world until Christ comes again.

Dispensationalists speculate about a future great tribulation. But for millions of Christians in many parts of the world, the tribulation is now. They are going through it.

I believe that Pentecost's book should be left unread.

Bible study

Meditations on Psalms

Reactions to God. Man's Response to God's Activity in the Psalms by Leonard Griffiths; published by Anglican Book Centre, Toronto, ON, 1979; paperback, 159 pages. Reviewed by Jack Quartel, Ottawa, ON.

Reactions to God is a sequel to *God in Man's Experience in the Psalms* by the same author. This volume contains 20 meditations, each on a different psalm.

Griffiths approaches the psalms as man's response to God. Each chapter is titled: "I Feel..." and each speaks about a different feeling, such as guilt and confidence.

This approach troubled me somewhat for a variety of reasons. Firstly, the approach seems to be rather "in" with the vogue of these days, to zero in on our feelings. It is rather experience oriented. And secondly, the meditations seem to lose something of their power when the are presented as the feelings of a psalmist, rather than the authoritative Word of God. Apart from that, however, these meditations proved to be very interesting reading. They are edifying and on the whole scriptural.

I can warmly recommend this book to everyone who would like to have a deeper understanding of the psalms, and who would like to hear what these psalms have to say personally. This book does not just inform, it challenges our response.

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Zie advertentie pagina 5

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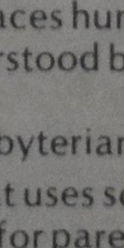

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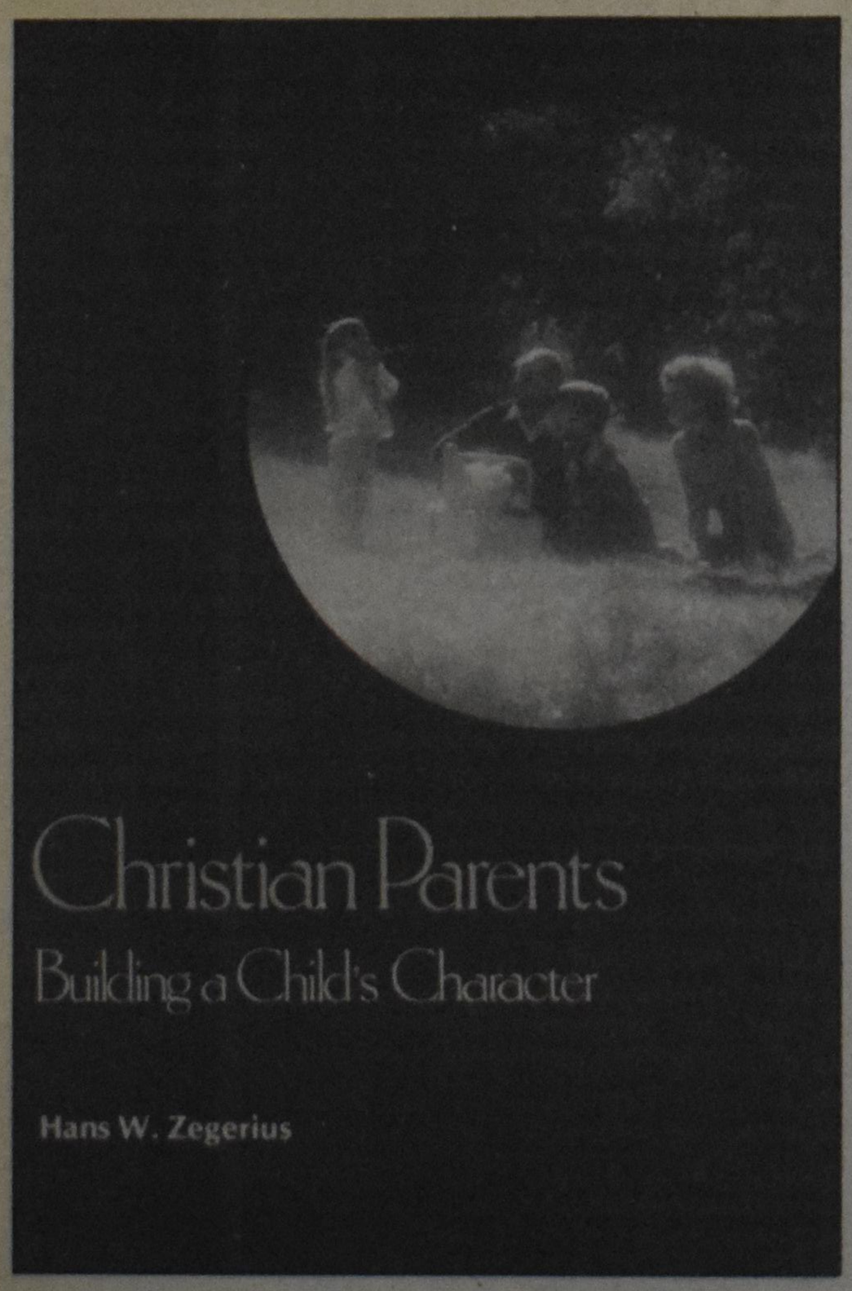

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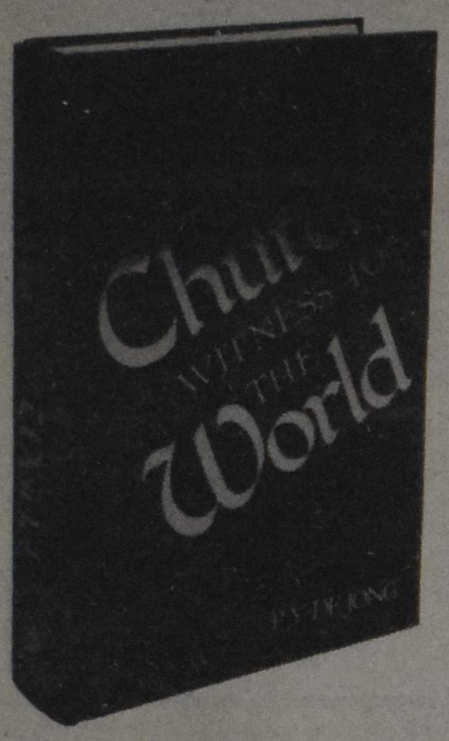

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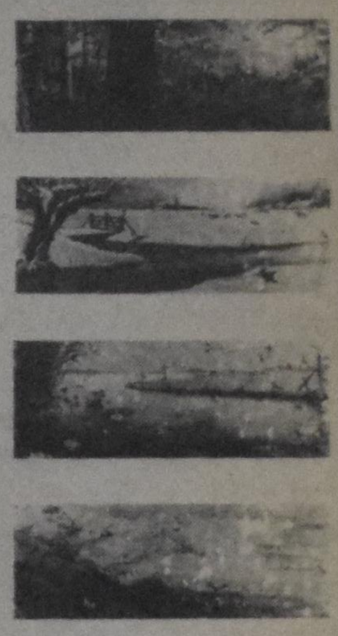

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